the PRIEST

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Currente Calamo

The Catholic Environment

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are probably incalculable. Non-Catholics learn at least the great lesson that there are two sides to every question; sometimes we dare hope that they learn ours is the true one. Catholics come out strengthened in their faith, more confident, more zealous, more closely knit together. The careless or cynical teacher licks burned fingers and learns to dread the fire. (Teachers frequently catch Catholic students outside after one of these unfortunate bungles and attempt to have the matter dismissed, or offer to make public apologies; but the youngsters have been taught to insist firmly but politely on providing the Catholic answer themselves!)

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THE PRIEST **MARCH, 1946** **VOL. 2, NO. 3**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv, 16)

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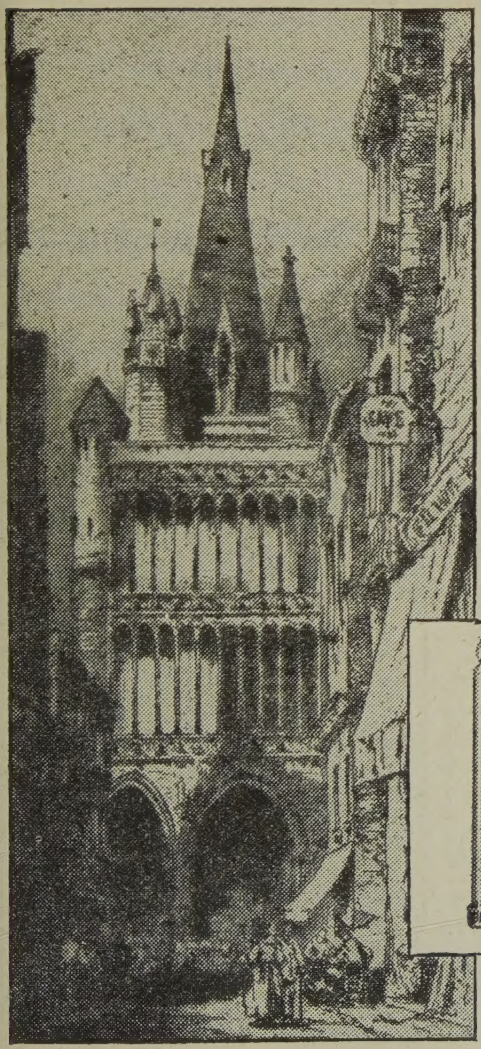

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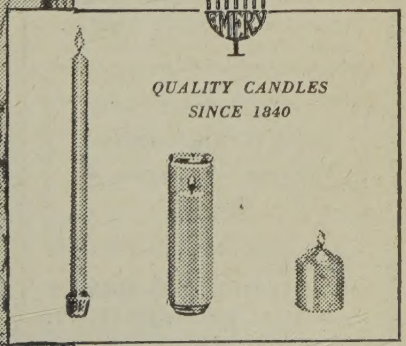

Notre Dame, Dijon
by Andrew F. Affleck

and incentives: to build good will for the Church (not merely to remove prejudice); to swing others to a Catholic way of living by the force of their own Catholic example. Every youngster is urged (and shown how) to become a quiet, unobtrusive but forceful missionary moving within the little confines of his friends and acquaintances. If you don't like the environment, create your own! The formula is as simple and daring as that.

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developed baseball program for the boys—in which 500 participated (a non-Catholic majority, as a matter of fact!). The Junior Chamber of Commerce, for various reasons, was glad to participate: to provide funds ($2000); to secure honorary memberships; to lend their local prestige. Catholic personnel, as managers and officials, kept control. Two or three big league clubs were induced to send scouts down during baseball season, many of them Catholics who sized up the situation and did all they could to help the cause. The local press had to be interested. One almost immediate result, the league outgrew the city of Elkhart and became county wide. Other results? The aims of the club were that much better realized. More non-Catholics caught the spirit of good will.

Oh yes! One must not forget such important details as the choice of a "Girl of the Week" and "Boy of the Week" for the dance. You know who are chosen—not the furtive, shifty-eyed kid who smirks nightly at the corner drug store over his own cheap "gags," or the little wretch who is the object of his wit. Popularity, instead, is to be attained by wholesome means.

Well, we have only sketched this thing out roughly, piecing together various bits and details which have come to us from several sources. You can readily fill in the rest. You can also (nota bene) adapt the plan to your own locale. What struck us, after all, was not the inlaid pieces but the resulting mosaic of a full Catholic life. It is noteworthy that all Elkhart has been struck by it, too.

(Continued on page 64)

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the PRIEST

Vol. II MARCH, 1946 No. 3

Editorial Comment

Is It Idealism?

OUR foreign affairs these early days of 1946 are being conducted on a remarkably lofty and high minded plane. It is our expressed international policy that we will have no truck with dictators, no matter their persuasion, the degree of their authoritarianism, their habitat, or their name. We glare down just now on Madrid like the hot Spanish sun itself; and no doubt Franco is mopping his brow increasingly.

It is becoming quite difficult even to tabulate the anti-Franco pronouncements that flow from every source; to set down the perils El Caudillo faces. The U.N.O. by unanimous vote calls for outright isolation of Spain through the severance of diplomatic relations by all member nations. Jose Giral, leader of the Spanish moderate socialists, asserts that his group in Mexico is ready to take "direct action" if necessary to overthrow Franco's government; that he controls 40,000 armed guerrillas in Spain. He hopes that "direct action" will not be necessary; what he would prefer to see is a coalition of Britain, France and the United States to withdraw diplomatic recognition from the Franco government and to impose an economic blockade against Spain, cutting off petroleum, wheat and cotton. Henry Morgenthau, Jr., likewise believes in an economic blockade, and asks: "Mr. President and Mr. Byrnes, why don't you do something about it?" Unlike Giral and others, however, Morgenthau thinks that Fascism is now gaining, not losing in Spain, "due to the failure of the United States to assert real moral leadership." Then in high sounding words he proclaims, with all men good and true, "So long as Nazism remains dominant anywhere, our job isn't finished."

The Roosevelt Letter

All these furious attacks on Franco today may be called the near-culmination of a series which began with the release by Dean Acheson of the now famous letter President Roosevelt wrote

to Norman Armour when the latter was sent as ambassador to Spain. We owe it to Acheson's frank and above-board dealings with us the common people that we ever learned how violently opposed Mr. Roosevelt was to the various manifestations of irresponsible power. Mr. Acheson, of course, has gone on from there. He has begun a series of conversations with Juan Negrin, exiled enemy of Franco, which, it is reported, may lead almost anywhere but in no wise import good to Franco and the allied forces of evil.

What gives us greatest joy is that only pure altruism underlies all these sometimes confusing surface moves and manipulations. We are now about to set free all those suffering revolutionaries, suffering acutely in Mexico City, suffering beyond compare in our own native wilds, pinched for pennies, begging their bread at strangers' doors.

Their plight has brought tears to the eyes of *PM*, the *New Republic*, the *Nation* and that sentimental old ninny the *Daily Worker*. It brings righteous leftist Laski's blood to a turbulent boil. The Dean of Canterbury who veers like a weather cock (he once pronounced Father Coughlin 90% correct) but always in the direction of the oppressed, now publicly rends his garments.

All this, we say, is not only a bright hope for 1946 but it seems to mark the end of political realism and power politics. It recalls Tennyson's fine foresight—

" . . . . The common sense of most shall hold a fretful realm in awe, And the kindly earth shall slumber, lapt in universal law."

It is the poet's prerogative to dream but it is the business of the voter to analyze, to question, to doubt, to ask proof of good intention. It is no fun being a voter: perhaps that is why we have so few bona fide citizens and so many rubber stamps. Let's assay this dream compounded apparently of justice and charity.

A Business Deal?

We might well ask: What has been our attitude to Spain in recent years, our official attitude as expressed not in the obiter dicta of the gossip columns or in partisan sheets but in the actual deeds of our government? How idealistic have we been? What basis can be found in fact for Mr. Roosevelt's purported sentiments as expressed to Mr. Armour?

It is our contention that we did business with Franco during the war years, deliberately, cold bloodedly, and (if your sentiments lie that way) with malice aforethought. For proof we need only turn to the record, furnished by Carlton Hayes.*

Mr. Hayes has never been an admirer either of General Fran-

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*Wartime Mission in Spain, 1942-1945, N. Y., Macmillan Co., 1945, $3.00.

co or of the Falange. He had, during the civil war, "protested in writing against the pro-Franco and pro-Nationalist campaigns which certain publications and individuals were then conducting in the United States." He doubted seriously if the Franco government would receive him when President Roosevelt nominated him as ambassador to Spain. The New York *Times* in an editorial recognized him as "an uncompromising enemy of the totalitarian system." Mr. Hayes, in effect, has no axe to grind.

Yet the account of his mission is one long story of how we wheedled, cajoled, threatened, or bought off Franco's government —all at Mr. Roosevelt's direction. The president even agreed to meet and talk with General Franco in the Canary Islands or elsewhere outside of Spain, if a real crisis threatened. "He was," he said, "a strong believer in the advantages to be derived from personal contacts between Chiefs of State."

Franco a Prophet?

One might add also that Mr. Hayes discovered some relatively good points in Franco; but it is not our task to evaluate Franco. If it were, we would like to speculate on the value of his judgment that "as communist Russia gradually got the better of the Germans, it would stir up and utilize for its own ends . . . cells in Italy and Germany and all the occupied countries, and thus manage in time to dominate the entire Continent." Curious, too, is Franco's fear that though we would put forth "great energy and enthusiasm in winning the war, we would both (United States and Britain) withdraw from the continent and leave it to Russia when the present war was over."

But, to return to the objection, Mr. Hayes found that he had three weapons at his command: "factual propaganda," "psychological poise," and a third, "by far the most telling of all . . . economic." He used them all, particularly this last, proffering petroleum which Spain needed desperately, paying fancy prices for wolfram beyond the abilities of the Nazis to match. *In nuce:* we did business with Spain—very nicely, too.

Not that we are criticizing this procedure; we only want to state the fact. There were compelling reasons why we should want to keep Spain away from the axis, granting that she perversely wanted to line herself up with Hitler and Mussolini. We were under terrific pressure —but it wasn't idealism in any guise; it was politics.

There is an old sing-song: "Fool me once, shame on you; fool me twice, shame on me!" We know, if we face the facts, that we were motivated by self interest in our wartime dealings with Spain. We should certainly ask whether we are being motivated now by idealism or by self interest—by someone's self in-

terest, not necessarily our own common good. Again let us turn to Mr. Hayes' book.

Mr. Hayes can see no point in our intervention in Spanish internal affairs—save indirectly by moral suasion, good counsel and the like. He acted on these principles while he was ambassador.

He had the apparent acquiescence of the State Department in his decision: "It is not the intention of this government," he was informed, "to interfere in the internal affairs of Spain, as you have correctly observed. This government's feeling is that the Spanish people themselves should determine Spain's definitive form of government, this being in exercise of the right of all peoples to choose the form of government under which they shall live as contemplated by the Atlantic Charter's point 3 . . ."

Our intervention can do no good but only harm. In the event that Giral's government in exile should succeed in getting back to power, how long could it maintain itself after its initial gains? Could the United Nations "show the same harmony in continuously supporting a new regime as it did in getting rid of the present one?" The United States would like to see a government in Spain like our own; the statesman who served as British ambassador at Madrid from 1940 to 1944 "repeatedly expressed the hope that constitutional monarchy of the English type might be 'restored' in Spain"; probably the current British government would seek to establish its modified socialism there; we agree with Mr. Hayes that "Soviet Russia and Communists elsewhere in the world hope that Spain will be transformed into a Soviet state, into a 'dictatorship of the proletariat' with Dr. Negrin, or someone like him, forcibly substituted for General Franco."

A Deeper Issue

And that brings up a darker issue. It was, de facto, with Juan Negrin that Dean Acheson began his conversations. It was Negrin who headed the extremist party in Spain. Today his most ardent backers are the so-called "Friends of the Spanish Republic," a group which parallels the "Friends of the Soviet Union." Freda Kirchwey, editor of *The Nation*, chairman of its executive committee, boasts that the conference with Dean Acheson "was arranged by our committee and is the first time since the fall of Madrid that a Spanish Republican leader has been received officially by the State Department." Last April Negrin refused a post in Giral's cabinet, offered him as a compromise and for the sake of unity. Instead he tried to dominate the government-in-exile. Now we hear that he is doing a pretty fair job at least in causing Giral considerable embarrassment.

Jonathan Stout, writing in *The New Leader*, does not hesitate to say bluntly, "One of the in-

struments through which the Communists received help and encouragement is Undersecretary of State Dean Acheson." According to this same informant Acheson even tried to prevent the convocation of the Republican Cortes (Giral's group) in Mexico City. Although William Green, president of the AFL, requested it, Acheson refused to see de Los Rios who had asked an interview in order to arrange for the transportation of 24 deputies from Paris. By a series of technical dodges, Stout alleges, Acheson stalled off the meeting of the Cortes till November. It is all very confusing! It is all so unnecessary! Simply put the Communists in a position of power in the Spanish government and all difficulties would disappear.

Well, then, whose interests *are* being served?—G. J. G.

The Interracial Field

Interesting Statistics

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes	5,000,000
Estimated Number of Catholic Negroes	330,000
Estimated Number Unchurched	7,670,000
Number of Negroes Attending Colleges	30,000
Number of Catholic Negro Churches	326
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	56,185
Priests Engaged in Colored Missions	500
Sisters Engaged in Colored Missions	1,600
Negroes in New York City	478,346
Negroes in Chicago	277,731
Negroes in Philadelphia	268,000
Negroes in Detroit	225,000
Negroes in Washington	187,266

—Interracial Review

Take the **most fruitful** view of life you can; it will free you from petty ambitions, petty disappointments, the narrowness of our little horizon.

And the **most fruitful** view is the view of Him who shed His blood that He might succor the whole world,

Whose kingdom includes heaven and earth,

Who sends His followers to "go and teach all nations,"

Who has defied the gates of hell to prevail against Him.

Who is with us "all days, even to the consummation of the world."—Archbishop Goodier, S.J.

Catholic Aid for Stricken Europe

Paul Tanner

The Bishops' War Emergency and Relief Fund

"UBI caritas et amor, Deus ibi est!"

Where charity and love are—how far must we search for evidence of these in the Europe of today? On the one side we have powerful nations striving among violent antagonisms to bring about world cooperation; on the other, a devastated continent, a paralyzed economy, a people locked tightly in the grip of war's aftermath—cold, disease, homelessness, hunger!

Even though the fighting has ceased, history will mark this year as an agony of intense, widespread, and tragic suffering for the people of Europe. Men and women and children of many countries, no longer spurred on by active struggle to destroy the tangible aggressor, are surrendering daily now to the dread enemy—want—which wastes not only the human body but kills the spirit as well. Our daily papers, with their stories of despondent cities, their pictures of vacant faces—give evidence that the sands of hope that enabled many to endure so nobly for so long have begun to run out. Over them hovers the dark specter of despair.

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Along the ruined highways of Europe, our soldiers have seen within recent months a grim Victory Parade — the broken companies of prisoners returning home—men bent and bowed, with drawn faces and dragging feet, men who will never again be merely twenty or fifty or seventy, but hundreds of years old.

To what have these survivors come home? All too often—nothing. Weeks later—months later—they are still wearing the prison rags—shameful symbols of slavery—because they have nothing else. Poverty such as this does not mean merely an empty pocket. It means that years of systematic plundering, coupled with complete commercial isolation from outside sources, have left too little of life's essentials to go around. Government and relief agencies are for the most part unable to provide help, their own customary supply lines having been severed by chaotic economic conditions.

To whom, then, can they turn for help? One agency — one man! Throughout the war years, Pope Pius XII, in quiet paternal charity, has maintained an amazing stream of aid to those in stricken countries—prisoners, refugees, widows and orphans—all those in need of assistance.

He knew where the wants were greatest; he alone, as a neutral agent, was able to transcend war-locked national barriers.

Here in America — a land which has been spared the destruction of war—Catholics have had in previous years a large share in making possible this relief program. Through the Bishops' War Emergency and Relief Fund, organized in 1940 to combine the efforts and appeals of all Catholic war relief organizations into a single appeal, American Catholics have provided many millions to alleviate the distress of millions of innocent, pitiable victims of war. The money contributed so generously has been disbursed by the Bishops' Committee chiefly through the Holy Father, from whose hands it flowed to agencies of Catholic charity in many lands.

This year, at the request of the Holy Father, the Bishops' Committee, composed of the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference, makes its sixth annual appeal for aid in continuing its works of world-wide charity. And this year we in America should realize that the need is greater than before, for, just as we cannot expect hands swollen and crippled after four winters of bitter cold to rebuild a shattered continent, so we cannot expect peace and order to come from h e a r t s hardened and brutalized by too much suffering, hearts that no longer know even the blessed relief of tears. These victims of war mock our visions of world peace, for in the anguished depths of their souls the living flame of anarchy awaits only the wind of leadership to fan it into raging conflagration.

Today, then, millions of voices are raised to Our Holy Father in a desperate plea for aid, and Our Holy Father, deeply stirred with the compassion of the Vicar of Christ, will in turn put the question to the Catholics of our country on Laetare, Sunday, March 31st, when in most parish churches a special collection will be taken up for the Bishops' War Emergency and Relief Fund.

And what answer will American Catholics give?

There can be only one—generous giving—in faith, confident that, where the need is gravest, their contribution, h o w e v e r small, may mean life itself; in hope, that by sacrificing for the needs of others they may aid their own salvation; and, above all, in charity, that through active and efficacious love for the sufferers, separated by distance but united with them in the Mystical Fellowship, they may help bring Christ back into the modern world. "Ubi caritas et amor, Deus ibi est."

Mission Intention for March: "The Missions which have suffered most from the war."

Social Security for Priests

Very Rev. Joseph B. Brunini, J.C.D.

—to help the sick and aged

IN THE past several decades United States citizens have become security-minded. Passage of the Social Security Act has given the unemployed and the aged a greater sense of security than ever previously enjoyed. America, too, has become more and more insurance-minded. Blue Cross Plans to take care of hospital expenses, endowment and annuity plans to take care of declining age, life insurance, and accident and health insurance of various types have all shown phenomenal increases.

All of these advances, however, have left the secular priest with perhaps less security than at other times, particularly in view of the increased cost of living. The religious—priest, brother or sister—has the assurance of his or her community that proper provision will be made for any medical or other physical care. The secular priest, however, realizes that to a great extent he must shift for himself.

It is true that Canon Law and the Baltimore Councils place the obligation upon the diocesan Ordinary to see that his clerics are not without proper sustenance when deprived of ordinary income because of sickness or infirmity. However, at least in the minds of most secular priests, this obligation has the aspect of charity. Consequently, many priests make efforts to accumulate sufficient funds to take care of themselves in the event of incapacity. At best, this tendency to make provision for the future is only natural, but at its worst it leads to the accumulation of unnecessarily large funds and sometimes to the scandal of the faithful.

Most dioceses in the United States have some form of clerical relief society. The writer recently made a study of these plans throughout the country. Replies were received from all but three dioceses and it is believed that these three dioceses do not have any set plan.

It would seem that where there is a formal organization for clerical relief, the priest applicant would feel more assured that the relief is due him more from justice than from charity. Certainly the more satisfactory arrangement would be where the priest feels that he is not being made an object of charity when applying for such relief.

All but 21 archdioceses and dioceses in the country have some type of formal organization, some of those without organizations being rather small dioceses whose demands in the past for this type of relief have

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evidently been negligible. Of those which have no formal organization, 17 secure income for this purpose and grant the benefits at the discretion of the Ordinary.

Eight dioceses reported that formal organizations are now in the formative stage, so it would seem that the vast majority of the diocesan priests throughout the country belong to some plan of clerical relief.

Of the 97 dioceses with clerical relief societies, 35 leave the determination of the benefits to be given to the discretion of the Bishop. In the other dioceses, numbering 62, a definite schedule of benefits is determined in the constitution of the society. It would seem that if the society determines in advance the benefits to be paid, the applicant will feel that he is receiving a benefit due him more from justice than from charity. However, when the amount may be determined by the Bishop, this does grant sufficient latitude to make a more generous provision for extraordinary cases.

In general, benefits are provided for two classes of applicants, namely, those who are suffering from total permanent disability, and those who are suffering from total temporary disability. A few dioceses do provide for temporary partial disability.

Permanent Disability

The benefits for permanent disability vary from a low of $200 a year to a high of $1200 a year:

No. of Dioceses	*Annual Benefits for Permanent Disability*
1	$ 200 ($300 absolute maximum)
1	240
4	300
6	500
20	600*
5	720
1	900
6	1000**
16	1200
2	Benefits given equal to salary when disabled

In view of present day cost of living it would seem that any benefit less than $1000 a year is entirely too small to provide for any sense of real security. A $1000 a year benefit means that the recipient will have slightly less than $2.75 a day to meet his expenses. A number of dioceses reported that at present

*In five of these, applicant may be given a more generous allowance, according to discretion of Board.

**Amount usually reduced if applicant receives some compensation otherwise.

study is being given to provide for an increase in benefits.

Temporary Disability

Of the dioceses which have definitely determined the schedule of relief, there are 10 dioceses which do not provide any relief for temporary disability. Of all dioceses that have regularly scheduled benefits, only one makes provision for temporary relief with no provision for relief on a permanent basis. Following is a summary of the dioceses which provide for temporary relief:

No. of Dioceses	*Monthly Temporary Relief*
1	$ 30
5	40
16	50
3	60
1	75
4	80
16	100
6	According to needs
1	According to salary at time of disability

Practically all of these dioceses require that the temporary disability be of a complete or total nature. The various constitutions have different bases for determining just when this temporary disability should be considered total. Some base this on the ability or inability to celebrate Mass; others base it on the necessity of securing a substitute. One diocese expressly states that the basis for judging the application for relief should not be the ability or inability to say Mass. This seems to be a wise provision. First of all, at times such a priest may be able to say Mass on one or more days of the week, and it would seem that a priest making an extra effort to say Mass would be thereby penalized. One diocese specifies that a substitute must be required for at least 15 days. This seems also to be justified because if the disability is for less than 15 days the parish would be able to take care of the slight expenses involved without all the effort that goes into the filing of an application and its approval by the Board.

Some few dioceses make provision for temporary partial disability, but it would seem advisable that this form of relief could well be omitted. Such a form of relief would probably lead to a great deal of confusion and dissatisfaction. The Blue Cross Plan, however, is recommended to cover hospital expenses.

It would seem, too, that a provision should be inserted in the constitution stating that relief cannot be secured if the applicant is receiving his regular

compensation from the parish.

One diocese states that "a sick priest who is ill over four months, with little hope of recovery, should in justice to his parish either obtain a leave of absence, thereby letting the Ordinary free to appoint an administrator, or resign the parish."

All of the dioceses have various restrictions as to the number of weeks in a year that temporary relief will be afforded. Some reduce the amounts indicated in the table above after certain stated periods of time.

Some of the dioceses on the above table provide for additional grants in unusual cases.

Some dioceses have a special provision for hospital and nursing expenses. Four dioceses have definitely adopted the Blue Cross Plan for hospital and nursing expenses. Seven other dioceses state that they will take care of all hospital expenses for a restricted period of time. Two of these, however, expressly exclude doctors' and nurses' expenses from this provision. One diocese provides for a month's rest free at a priests' hostel during or after an illness.

Five dioceses have definite provision for taking care of funeral expenses when necessary. These allowances range from a low of $100 to a maximum of $500.

Superannuated Clauses

Another interesting phase of this study came to light in provisions made for priests of advanced age who are not completely disabled. For these beneficiaries no question is raised concerning their physical health. One diocese sets the retirement age at 60, 3 at 65, 1 at 70, and 1 at 72. Four provide for retirement but do not determine the age. Practically all of these dioceses base the retirement on the permission of the Ordinary, although two of them indicate some form of ipso facto permission. The relief afforded these retired priests ranges from a low of $50 to a high of $100 per month. Of course, if there is a question of actual incapacity, these priests would come under the usual provisions made for permanent total disability.

Sources of Income

Most of the funds for clerical relief are gathered by the collection of annual dues from the priest members or from parish assessments, in some cases a combination of the two.

Of the 97 dioceses with clerical relief societies, annual dues from the priests are not required in 21 dioceses. In these 21 dioceses the income accordingly is through some form of parish assessment or annual collection.

In 16 dioceses the entire income is secured from membership dues; in 53 dioceses, from dues and assessments.

Membership dues throughout the country run from a low of $5 to a high of $100.

No. of Dioceses	*Amount*
4	$ 5.00
20	10.00
3	18.00
9	20.00*
4	25.00
3	30.00
3	40.00**
5	50.00†
1	100.00

Two dioceses collect dues according to the needs of the fund —one of these charges in multiples of $5, the amount charged in 1944 being $35.

Five dioceses collect dues on a percentage basis:

2	4% of salary
1	3% of salary
1	3% of stole fees, plus $25
1	2% of stole fees of secular pastors; $10 from secular assistants

Five dioceses charge dues according to income and salary. These have a wide range of amounts.

Three dioceses have a graduated scale, the amount of dues charged increasing $5 every 10 years.

Two dioceses provide for a half-rate and a full-rate, the dues being regulated accordingly.

One diocese takes care of a frequently occurring situation in requiring that priests taking post-graduate studies must pay 4% of the remuneration received from the diocese during their period of study.

Five dioceses report having group insurance programs arranged with recognized insurance companies.

Concerning parish assessments there is likewise a great variety, running from a low of $5 to a high of $60 per priest, although some parishes may be required to pay more when the assessment is based on parish income. Sometimes this assessment is not dependent on the number of priests assigned but in most cases the assessment is made according to the number of priests active in the parish. Frequently the assessment on these parishes is limited to parishes in charge of diocesan priests.

*Two reduce this amount to $10 for assistants.

**One provides for larger amount if necessary.

†One reduces to $40 for assistants; another requires $75 if ordained over 6 years.

Dioceses Assessing Parishes

No. of Dioceses	*Amount per Priest*
1	$ 5.00
6	10.00
5	20.00
1	25.00
1	30.00
1	40.00
3	50.00*
1	60.00 (except poorer missions)
35	Graduated parish assessment based in general on some form of parish income

One diocese provides a charge of $33 a year for sickness and $50 a year for retirement pension for each priest, if the retirement fund is below $11,000.

Nineteen parishes provide for an annual collection.

An unusual arrangement is found in one diocese, which is the only diocese in the country that provides for a collection in addition to a fixed assessment.

In one diocese the Easter collection is divided, two-thirds for clerical relief and one third for the poorer missions.

Special difficulty arises when a priest is incardinated into a diocese several years after his ordination. It does not seem fair to the other members that such a priest should receive the benefits of the association without making some compensation for the years in which he did not pay dues. Some associations provide that such an applicant pay dues for each year since his ordination but limit the amount to be thus assessed.

Another problem arises where members have not paid the regular dues over a period of years. In such cases the association has lost not only the benefit of receiving these dues but also the interest which might have been gained over the years through investing such funds. Six dioceses definitely provide for a penalty on such members. These penalties range from 5%, compounded annually, to a high of 10%. Probably it would be better to demand a high percentage for such a penalty and not become involved in demanding compound interest. A plan providing for a compound interest penalty would likely present extra difficulties to the officer charged with sending out statements. In fairness to all members, it would seem that some provision should be made in the constitution to remunerate the society for unpaid dues and

*Two of these charge $25 for every priest on duty in addition to the pastor; one of these only charges $30 if parish income is below $3000.

interest lost to the association.

Of course, in many dioceses a provision is included to make delinquent members ineligible for benefits. Experience proves such provisions to be unsatisfactory. It usually happens, for example, that a priest member, after paying dues for many years, is delinquent for two or three years before becoming incapacitated. Most of the members are in sympathy with such an applicant and would resent the fact that he, because of some oversight or some slight neglect, should lose the benefits of the association. One diocese mitigates this situation by giving to delinquent members two-thirds of the amount allotted to members in good standing.

Probably the best plan is that presented by one diocese to take care of the matter of delinquent members. This provision is as follows:

"That a delinquent member may be re-instated upon payment of back dues with interest on same at legal rate (8%), with this proviso, however, that he shall not be eligible to any financial aid for six months after the full payment of dues and interest, if the delinquency was caused by arrears for two years only. If delinquency was caused by arrears for longer duration, eligibility to financial benefits shall be suspended for an extra month for every year of arrears beyond two years."

Recently a member in this particular diocese made an application for relief, his dues being delinquent over a period of twenty years. As a result, he was not able to secure any benefits from the association for a period of 24 months. This seems sufficient protection to the association and should supply sufficient incentive to members to pay their dues promptly.

Ipso Facto Membership

Personally, the writer is in favor of ipso facto membership in the docesan clergy relief society. A large number of the dioceses provide for such membership of all their priests. Ineligibility because of the failure to pay dues does not afford a satisfactory solution. As long as the member is not contumacious, the Ordinary will have to make provision for him if he is in real need. The funds of the society can well be protected by the provisions outlined above, which provisions should afford sufficient inducement for the prompt payment of dues.

Only five dioceses make specific mention of benefits extended to members in disciplinary difficulties. These provisions are here quoted in full: "Priests temporarily out of office, for reasons known to the Ordinary, will be taken care of from the Clergy Relief Fund as in the past ($50.00 per month)." "The amount of any relief allowance to be assigned to members (whether full or partial) removed from the active list for canonical cause (for example, other than physical disability)

shall be determined in each individual case and shall be granted as a charitable subsidy only." "Any priest of the diocese incapacitated . . . even, alas, through frailty, may also on recommendation of the Bishop receive assistance from this Society; the Board of Management to determine the amount that may be allowed him." "Members, whilst subjected by the Ordinary of the Diocese to disciplinary or corrective measures, precluding the exercise of their pastoral duties, shall thereby forfeit all rights and privileges as members of this Society; but they may select a religious house or other abode approved by the Ordinary, wherein they will be supported and clothed by the Society so long as they remain therein."

"Members whose faculties may be withdrawn for three months by the Ordinary of the Diocese, shall not be entitled to benefits as regular members, but will be entitled to maintenance at a cost not to exceed $250 per annum, for one year, provided they be *non contumax*."

Interesting Provisions

Some interesting sidelights were provided by clerical relief officers cooperating in this study. For example, one diocese requires that priest beneficiaries make use of Catholic hospitals whenever possible. Another diocese, through a special faculty granted the Bishop, specifies that offerings received for a second Mass, when bination is permitted, be turned over to the clerical relief fund. One diocese expressly stated that ability to say Mass is in no way to be taken as a criterion for the reception of benefits. One diocesan official stated that the association decided definitely against joining a large insurance company. One diocese definitely included in its constitution and by-laws a provision for life income annuity agreement. The plan in this diocese seems to be drawn with particular care and provides for an annual income for the annuitant, permitting him to withdraw the full amount, less interest paid him, in the event of an emergency:

> "Annuities are accepted in units of one hundred dollars. The age of the donor at the time of the gift will determine the amount of interest. $1.00 per year for every year of age for every $1000.00 donated will be the payment basis."

Many dioceses provide for Masses to be offered by living members when a priest of the association becomes deceased, no Mass stipend, of course, being assigned. A surprisingly large number, however, make no provision for Masses for deceased members. In the larger dioceses, where deaths are frequent, the obligation of saying Masses for deceased members could become quite burdensome. In such dioceses it would seem better to provide for a definite number of Masses to be said for deceased members, stipends to be offered by the clerical relief association.

One diocese provides for benefactors, stating that all charitable persons who donate or bequeath a thousand dollars or more to the association shall be considered as public benefactors and their names shall be annually subjoined to the list of the members of the association, with a request that a special memento be made for them at the altar by the members of the association. Many dioceses print a form for drawing up provisions and wills in favor of the clerical relief societies.

Several dioceses have the very wise provision that any priest severing his relationship with the diocese thereby forfeits his right to the benefits of the association. A number of dioceses have taken the prudent safeguard of having the Clergy Relief Society incorporated according to the laws of the state.

The Stork In Quebec

The little Catholic town of Plessisville, Quebec, is likely to get a larger percentage, relatively, of Canada's family allowance money than any other town in the Dominion. Listed on the town's roll are the Oscar Tardifs with 25 children; the Joseph Bernards with 23 children; the Pierre Vigeaults with 22 children; the Joseph Gagons with 20. There is one family of 19; another with 18 youngsters; two with 17; five with 16; seven with 15; eleven with 14; thirteen with 13; eighteen with 12; twenty-five with 11; and forty-one with ten. Evidently the Plessisvillians prefer God's slogan—"Increase and multiply"—to the Sanger slogan—"No minors allowed." —David Goldstein in the Boston Pilot.

"Had it not been for the catastrophe of the First World War, there was no economic or social problem that might not have been settled peacefully, and without the terrific waste and brutalization of civil strife, in those countries where political democracy and civil liberty prevailed. This war, however, proved a catalytic agent which released a fearful creed compounded of such elements as belief in violence for its own sake, fanatical faith in the fallacy that the end justifies the means, replacement of healthy democratic distrust of potential dictators by adulation of the supposedly infallible and semi-divine "Vozhd," "Fuehrer," "Duce," "Generalissimo," or whatever the leader might be called."—William Henry Chamberlin in **The New Leader**

"Brother Tim Has Breakfast for You!"

He probably waited on you, too, Father

William J. Smith, S.J.

IT WAS a simple enough little thing in itself. But translated into terms of world events it could change the face of the earth. The early Christians had a word for it. They called it *charity.*

You get off the train in Chicago any time before noon—and even a bit after if you're late—and inquire around for a place to say Mass. St. Peter's, the Franciscan church, at Clark and Polk, is the nearest. You amble down or hail a cab. Outside, the church looks as austere as any unfamiliar building and the rectory in the rear is no more inviting.

Inside it's different. Brother Anthony, a husky, complacent-faced, likeable-looking lad greets you quietly but nicely. There will be an altar free in a minute. Did you bring your cassock with you? He'll find one for you if you didn't. Jerry, a Third Order man, who was cured of arthritis on the third day of the novena, glides around noiselessly preparing the vestments and putting out an amice and purificator. He points out the altar or little chapel and bows with you to the crucifix, as he leads the way to serve your Mass. But before you start he whispers, "Brother Tim has breakfast for you—he's expecting you." Two very chubby and serious-faced "assistants" sacristans, miniatures of Brother Anthony, stop rattling the empty cruets and stand at attention as you pass them. (They intend to be Franciscans, rather than Jesuits later on, "because the Franciscans are more like St. Francis.")

Breakfast Is Ready

When you have finished saying Mass and are leisurely removing your vestments, Jerry again sidles up to you and says, "Brother Tim has breakfast for you whenever you're ready." Before or after your thanksgiving, Brother Anthony may remind you that "Brother Tim has breakfast for you—it's downstairs."

Usually, when you are playing the role of an itinerant wanderer, you like to put your host to as little inconvenience as possible. Frankly, I had no intention of adding to the Franciscans' rationing burdens. But Brother Anthony's and Jerry's amiable invitation was so cordial and earnest I felt it would

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William J. Smith, S.J., is well known in Labor circles as director of the Crown Heights School and its various activities.

be impolite to disregard it. After my thanksgiving I went downstairs to where Brother Tim is king, host and happy dispenser of God's good bounty to hungry monks and stray, but equally hungry, droppers-in. I went down every day for a week.

Somehow or other the thought kept coming back to me: "This is Christianity!—This is the way things should be! Go thou and do likewise."

Brother Tim stands six foot something in his heavy-brown habit and has the build to match his length. You're welcome to Brother Tim's "parlor" with its big, iron stove and the long cupboard with the bare ledge that he uses for a table. You know you are welcome before he speaks, because you see it in his warming smile, in his twinkling eyes, his friendly, "stove"-tanned, Bavarian face. He's sixty-two now, but he isn't a day older than when he left Albany years and years ago to come to St. Louis and line up his lot with the Sons of St. Francis as one of their model exponents of the rule and the spirit of the Order.

I think Brother Tim shaves after supper. Each morning there was the shadow of a stubble on his swarthy face. You would, too, if you had to get up as early as he does to "get things started" for the day's grubbing. I really envied him the bristles on his chin. The annoyance of an early morning shave, the common affliction of the well-groomed "city-dweller," has always been one of my favorite gripes. To me there's no comfort like slashing through the undergrowth of a three days' beard.

Plenty and Good

Fruit or fruit-juice, synthetic cereal or oatmeal, the kind your mother used to make, cold cuts, buns-buttered, toast, eggs with ham or bacon, marmalade, jam, three or four kinds of bread, honest-to-God coffee—or anything else that may be in the ice-box—they're all there for you if you want them. And it's not an idle gesture or a poised politeness. When the Franciscans offer you hospitality, they mean it. Brother Tim almost looks disappointed when you restrict yourself to coffee, toast and a big bowl of that steaming oatmeal.

Now this little display of other-world interest in the stranger might not be so unusual if it happened on occasion and was limited to a select clientele. The week I was there, I counted no less than *forty* amices and purificators, laid out on the table with the names of visiting priests, tucked into them on the little cards conveniently provided for the purpose by Brother Anthony. Chicago is a busy city and often hundreds of priests arrive and depart in the course of a week. I daresay the bigger percentage of them find their way to St. Peter's to say Mass of a morning. The guest-book contains the names of clergy

from all over the country, members of every order and priests from practically every diocese. Charity at St. Peter's, Chicago, is dispensed in a universal way, without pretensions and — "wholesale."

Encourage Them

The story of Brother Tim and Brother Anthony is an impelling reason that should encourage young men, who are not inclined or adapted to follow a priestly vocation, but desirous of serving God "whole-heartedly," to become brothers. These two stalwarts of Christ are indispensable in a thoroughly delightful exhibit of practical, planned Christian charity. With hired help, no matter how much good will and zeal Superiors might have, the same atmosphere could not be created and kept. The brothers are conscious of their vocation and the easy manner of their affability makes manifest the fact that they are "doing it for God."

I hope Brother Tim gets to heaven before those of us who have had the happy privilege of sharing his hospitality. If he does, I am sure St. Peter will quietly greet us with a grin as he says, "Brother Tim has breakfast for you!" In that case we'll feel very much at home right away.

Take the **largest** view of life you can; it will lift you above the fascination of silly trifles.

And the **largest** view is, obviously, the view of God; that is why the largest and clearest views come from prayer, more than from study, more even than from experience.

This is true education:

1. Seeing things as God sees them.
2. Seeing all things in their right perspective.
3. Giving to all things their proper value.

Archbishop Goodier, S.J.

If only statesmen could be brought to understand that war is an evil, but that it is not a necessarily recurrent evil. Tribal warfare has vanished. Why should not international warfare also vanish? Why should statesmen not be brought to realize that murder is no more justifiable when committed by a collectivity than when committed by an individual? Why should they not be brought to understand that a man who is wounded in the stomach suffers no less because another three hundred thousand men are simultaneously wounded in the stomach? And if wars can be banished from the earth, the opportunity for men to serve God will increase.—**The World, the Flesh and Father Smith,** by Bruce Marshall.

Canon 1353—Priests—and Vocations

Miles Schmitt, O.F.M. Cap.

We must seek out likely timber

THERE is cause for alarm and reason for a clerical examen of conscience in the drastic decline of vocations to the priesthood, brotherhood, and sisterhood in our country. Priests are celibates; but they must be spiritual fathers to future priests and brothers and sisters. Telling evidence for the present need of vocations is amply furnished in the drop-off in the collective number of ordinations, both regular and secular, and the decline of professions in religious communities; in the serious stress and strain which was put on the diocesan clergy and religious orders to furnish less than a minimum of chaplains for our armed forces during the war.

But the worst is yet to come. Our present supply of vocations will not equal the demand of the near future when Europe will have too few priests and religious to help herself. The faculties of many of the great European seminaries are disbanded. Some of the institutions themselves are completely destroyed. Dictators and death have more than decimated the priests and religious of the warring nations. Missions the world over have been laid waste by war. Now that peace has come, a high percentage of the mission personnel will be recalled to man the pitiably understaffed dioceses of Europe.

America now stands almost alone to supply this demand for vocations. We have become the arsenal for democracy, the breadbasket for the starving. We must become the seminary for the worldwide missions. To date, Europe has recruited a great majority (80%) of the personnel into the foreign missions. It is rather disquieting to know that America supplies but a meager 5% of the mission workers. To be frank, we must face the fact that now those figures must be revised. The time is come for America to bear the burden of the harvest fields. The torch of faith is flung into American hands.

The Shortage at Home

Looking into our own larder we find that, although not quite so bare as old Mother Europe's, yet the preserves are none too plentiful. Almost every diocese in the United States is short of priests. Every religious institute is in need of additional members. A survey of one of our metropolitan areas shows that .8% of the Catholic boys of that area became priests—certainly a meek percentage for the 93,200 pupils enrolled in the

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The writer is a member of the Catholic University Conference, C.S.M.C.

Catholic schools of that diocese. And generally our sisterhoods have 27% less members than they need to maintain their various institutions. Not to mention the need for recruits to develop new apostolates! For over four years Mother Superiors have watched the number of postulants in the United States dwindle from 951 to 855!

The reader need be no statistician or analyst to probe or prove the reasons for the decline of vocations among our hearty American youth. Offhand, the reader could probably give more reasons of his own than he has fingers and toes: the worldly spirit seeping into our classrooms; materialistic ideals fostered by parents; delay in transplanting youth out of the world into seminaries and novitiates; lack of proper understanding of the priesthood and religious life; lack of sympathy and encouragement from pastors and teachers.

But why go on? Most priests would probably push the blame onto our Catholic parents. But lest we stand phariseelike afar off, blaming the publican parents and thanking God that we are not like them, let us look into how this lack of sympathy and encouragement on the part of pastors and priests has affected the drop in vocations. A survey conducted among 191 seminarians points a pencil of suspicion back at pastors and priests. Of the 191 theologians only 75 acknowledged that they had ever received any kind of vocational guidance whatever. Only 33 could admit that as schoolboys they met a priest more than once a week. Now Mr. Gallup would not be justified in publishing conclusions from such a limited poll. But may not a prying diagnostician divine at least slight symptoms of blame among the body of the clergy?

The Law Says . . .

Canon Law is plain and explicit in its demands on the obligation of fostering vocations on the part of pastors and priests. Canon 1353 states: "In the case of boys who give signs of having an ecclesiastical vocation, priests, especially parish priests, should take care to guard them from the contamination of the world; to train them in piety; to instruct them in the elementary study of letters and foster in them the seed of a divine vocation."

This canon is addressed to the clergy, to those from whom the Church rightly expects the recruiting of her future priests. The gravity of the canon is manifest in the object of the canon, namely, the very existence and continuation of the human element in the Church. Christ promises to provide the divine; but He expects full cooperation in regards the human in His Mystical Body.

Canon 1353 extends to priests, all priests. "Dent operam sacerdotes" leaves no loopholes. We must not wait until boys come to us for assistance and advice. We

must seek out those who manifest signs of an ecclesiastical vocation. This direction is emphasized by the words of Pope Pius XI on the subject: "In the first place we wish and desire that what is prescribed in the Code of Canon Law be observed, and the priests, when they judge the time to be ripe, shall take care to hand the students over to some seminary for training, so that in the seminaries may be duly accomplished the work *which the priests have begun.*" The burden in conscience depends on the circumstances and opportunities of the individual pastor or priest with the care and direction of youth.

A Solution Provided

Canon Law more than states the obligation. It outlines the solution to the problem!

"A saeculi contagiis arceant" implies defense of the boy against all those things that can lure him away from the priesthood. In plain words the priest must protect suitable youngsters from bad company. Nor must this protection be merely negative. The priest must positively bring these boys into his own company and under his own good influence. He must give them such advice and instructions by word, but much better by example, as will elevate their ideals above dissatisfying worldly pleasures and ambitions.

"Ad pietatem informent" can be accomplished in the confessional but even better by heart-to-heart talks with the boy about his spiritual life and longings. A suggestion from Trent expressly advises that teachers take advantage of the instruction on "Holy Orders" in the Christian Doctrine classes to imbue boys with a desire for the priesthood. Similarly, in explaining the chapters on the "Church" we can emphasize the vital appeal of the Church and her missions. We must make our boys and girls understand how far the extension of the Church falls short of the command given by Christ. Tell them why this is so! We should teach them that it is the duty of every Catholic not only to live his own life of grace but to help to implant and keep alive a like life of grace in the souls of others. In explaining the "Sacraments," "Mass," and "Prayer" we can teach the youngsters the deplorable condition of those outside the Church. Make them see the need of priests, brothers, and sisters to announce the Good News and minister to souls of God at home and abroad.

"Primis literarum studiis imbuant" can be and is completely taken care of in the parish school. But a pastor can save many a vocation by sending a boy to the preparatory seminary as soon as he finishes eighth grade. The boy thereby avoids the danger of becoming absorbed in sports and social life. At the seminary he receives a first-rate education and avoids the danger of picking up an inferior one, an education that ill fits, beside be-

ing a definite drawback to, a cleric.

"Divinaeque in eis vocationis germen foveant" means not only fostering qualities that give indication of suitability for the priesthood but also prudently stimulating the boys to accept the graces God generously gives them. This stimulation the pastor and assistant may well offer in sermons on the priesthood; in addresses to the school children; in retreat conferences; in days of recollection; and in instructions to vocational groups.

Of course, a pastor, a busy priest, can conjure up a hundred excuses to calm his conscience, to excuse himself from the obligation set down in Canon Law. Pastors are forced by unhappy circumstances to be more the executive and less the minister. Their heavy load of duties leaves no time for added "extras." There are too many organizations and projects already at work in the parish.

But if the pastor has a good will he can surely find a good way. He will draw up programs for the sisters to carry out in their classroom. Nine out of ten sisters will be eager to carry through the work begun by their pastor. The pastor need but give his consent and his kind encouragement—which takes little time enough! And then the pastor might wisely delegate the direction of the vocational promotion to one of his assistants—or to *the* assistant. He could work some vocational program into an already existing organization, into the Junior Holy Name, or Our Lady's Sodality. The Altar Boys' Society is generally made up of the better boys in the parish. Accordingly, it would be a fine group to start with in the promotion of vocations to the priesthood.

The late war set the world on fire. The Church must turn the hot flames of hate into white flames of love. The war was passion. The Church must turn this passion of hell into the passion of Christ. Like Jeremias we can sit on the rubble and ruin of the chaos into which our civilization has crashed and prophesy dire predictions of worse things to be. But how much better to be ready with an eager army of priests, brothers, and sisters to fight for God's sake.

NOTE: An excellent program has been approved by the National Catholic Educational Association and may be had for the asking from Saint John Bosco Vocational Club, 5700 Harlem Avenue, Chicago 31, Illinois.

The filibustering Southern senators cannot be accused of inconsistency for their opposition to the Fair Employment Practices bill. They are obviously employing unfair practices. —Howard Brubaker in **The New Yorker.**

Quaesita et Responsa

P. J. Lydon

Practical answers to a variety of questions

Some non-Catholic ministers, as we know, do not believe in original sin (e.g., the Mormons) or in any spiritual effect of baptism. I read in some magazines that this makes the act of baptism invalid or doubtful for this reason alone.

The faith or lack of faith of the minister does not affect the validity of baptism (or of other sacraments) if he intends to do what the Christian Church does, or what Christians want done, and uses the proper matter and form. It is not necessary that the minister should intend explicitly that original sin is to be remitted. The minister need not have the express intention of doing what the Church intends, but what the Church does (H. O. Jan. 30, 1833).

Several Institutions of the Holy See affirm this doctrine. Even if the minister tells the baptizand before the act that it is merely an external ceremony of initiation, without any spiritual significance (like initiating into a club) the baptism per se is valid.

In the case of converts, we should inquire in each case into the ritual practice of the sect or into the particular method employed in this person's baptism, not into the theological views of the sect (Doheny—Matrimonial Procedure—Vol. 11, pp. 43-44 ff).

Very many non-Catholics remain unbaptized in these days among us and also the method of baptizing is often faulty—e.g., water touches only the clothes or the hair, etc. This question is particularly pertinent in the case of converts and of marriage. In the average case of conversion from sects, we baptize sub conditione because we are not sure that the ceremony of baptism was valid. But this practice is not based on the theological views of ministers.

A priest friend told me that a priest in the Eastern States may follow Central or Mountain time with the Eucharistic fast and the Breviary. This does not seem correct.

The answer is no.

It must be legal time. Central time is one hour behind Eastern Standard and Mountain Time is two hours behind the same Standard Time. Hence it is not permitted.

In the East you may follow the Standard Time, as we generally do, or the local true or local mean time according to the 75th meridian in the four cases mentioned in C. 33.

A young woman gives her new-born child to her aunt to have and to hold as her own. The aunt wants her own name written in the record as the mother.

The priest knows the real facts. What is he to do?

The names of the child, parents, sponsor, minister, time and place of baptism are to be carefully entered and without delay (C. 777, sec. 1). A false record is a lie. If the child is illegitimate, as the present case supposes, the record should read "ex ignotis parentibus" unless the parenthood is *publicly known* or the real parents *in writing* or before *two witnesses* admit parenthood (C. 777, sec. 2). The latter is rare.

If a non-Catholic has been a good husband and father in a mixed marriage, may I as a pastor with some people say the rosary at the funeral parlor?

No; it would be understood as a sign that one religion is as good as another. It would give scandal. Ergo. He is not a member of the Church. Pray in private for him by all means, but don't go as pastor with a group.

A morally good husband wishes to have relations with his non-Catholic wife, but she puts a plug or pessary into the neck of the uterus. The vagina is normal, but there is a "post-vaginal defect." He objects, but to no avail. Must he abstain?

Many authors deny that he may have relations.

But the act is normal and conjugal. It differs essentially from the case of a husband who uses a condom. This latter is intrinsically evil as Rome has said (H. O. April 6, 1853—S. P. June 3, 1916). The husband in the case of a wife who stubbornly places a pessary at the neck of the womb may have coitus. This is a safe opinion (Merkelbach III n. 930—Signatura Apostolica June 27, 1931—Vermeersch IV n. 76 note). The Signatura Apostolica in 1931 in a case where the *cervix uteri* was *naturally turned* aside, not allowing the entrance of the semen, declared that the marriage was consummated by natural coitus. There is no essential difference between this case and the above.

I heard the confession of a soldier. It was long. I forgot to tell him that restitution was due. What is my obligation? Should I stop a penitent after each accusation or wait till he has finished?

If you forget to tell that restitution is due there is no violation of justice. It is a matter of charity. If the person returns to confession, you must in charity tell him of his obligation. If a confessor is asked and in *bad faith* says that he is not obliged to restore, when he really is, per se the confessor is obliged to restore if he knows the creditor. This is rare. In doubt, the confessor should postpone the answer. We cannot answer all questions at once.

As a rule, let the penitent tell his sins according to his list. Ask questions that are essential at the end — species, times, etc.

If a priest forgets to consecrate the particles in the ciborium on Easter Sunday and this

is his second Mass and the other priest has broken his fast, what can be done, if anything?

Explain that there are no consecrated particles. People understand. The circumstances would not allow a third Mass or a Mass by a priest not fasting. There is time enough for Easter Duty to be fulfilled.

In crossing the Pacific (180th meridian) we count Friday twice or we jump a day, e.g., from Saturday to Monday. What about the Office or Abstinence on Friday or Mass on Sunday?

This means crossing the International Date Line. When crossing from East to West an extra day is added. There is no need to observe the abstinence twice or to say the Office twice. You have 48 hours in which to say the Office.

When the Pacific is crossed from West to East, a day is suppressed. The obligation attached to that day is also suppressed. It is a legal system of reckoning.

May I send parish envelopes to a Catholic who is remarried after a civil divorce?

I think not. The person who was validly married and then divorced and attempted another union is excommunicated (III Balt., n. 124).

Such a person is not a member of the Church (Pius XII—Mystici Corporis).

It would also encourage remaining in this sinful state.

An Amazing Truth

Shortly before he died, Edmund Burke engaged in a controversy with the English Bishop Gibson, and surrendered when the Bishop made the following convincing observation, which, Burke granted, contained "an amazing truth":

"If all sects separated from the Catholic Church were assembled in jury to judge any single Catholic on each point there would be a majority to approve his faith. For where any Protestant sect raised a point, the majority derived from the Eastern sects, and from other Protestant sects, would be the Catholic side; and where there is an error in an Eastern sect, the other Eastern and the higher Protestant sects would be on the Catholic side."—Prior's **Life of Burke**, II, page 275.

Wave of the Future

"One of the clearest proofs that the world is experiencing a very serious revolt against civilization is the 'wave of the future' attitude toward the sweep of totalitarianism that has been taken by certain circles in democratic countries. Great claims were made for it in its Nazi and Fascist incarnations; great claims are made for it in its present Communist incarnation."—William Henry Chamberlin in **The New Leader**

Mr. Marshall and Some Clerical Critics

Random opinions on a recent best seller

IN a previous issue we ran a letter, *The World, The Flesh and Father Smith,* which we we had received in private correspondence, and which we thought would be of interest to our readers. It was!

That correspondent severely censured the book. He considered it "mighty close to pornography"; its so-called gaity "what I should be inclined to call blasphemy"; he labeled it "an extremely flippant and rather nasty book." Further, as time has proven, he found allies among our readers.

Wrote Father Edgar Schmiedeler, O.S.B., Director of the Family Life Bureau, N.C.W.C.: "Permit me to say that I quite agree with the criticism of your correspondent in the January issue of *The Priest* regarding Bruce Marshall's book. At the request of a friend I read the same author's volume, *All Glorious Within,* and also found myself if not in a 'belligerent' at least in a 'disagreeing mood.'

"Either my common sense or my training, or both, make me dislike disrespect for religion and the things of religion. I rebel at such an expression as 'the snooty bishop' and do not see much sense in even such an expression as 'a pow wow with the pope.' Far from elevating do I find such references to the administration of the sacraments as the following: 'As soon as he had shriven the boozy old major Father Smith wanted to get holy communion (sic) into him quickly before he could go out on the booze again' (p. 79) and 'mortal sins came spurting out at a fine rate and were as quickly polished off' (p. 85).

"So too do I rebel against any lack of respect for the dignified —I think it is often referred to as 'angelic'—virtue of purity. Why in a tiny volume dealing with a religious theme there should be such repeated and plain reference to vicious living it is difficult to understand. Harder still is it to find an excuse for the near condoning, if not actual condoning of vice that runs through the volume: 'perhaps God didn't take the venial sins too seriously' (p. 84).

"I dare say the reading of such a story by young folks could very easily weaken their resistence to temptation if not actually encourage them to sin. We preach against vice. Why approve stories that practically do the contrary?"

Father McAuliffe, S.J., of St. Mary's College, sent us some

comments on the work which appeared in the Catholic Review Service, of which we have space for only a few excerpts. The general attitude is pretty well established in an opening sentence: "This reviewer is forced to mar with an audible hoot the rather widespread harmony of praise that has greeted this book."

Conceding that it has "some passages of religiously inspiring quality," he yet levels the serious charge that "a kind of insidiously unhealthy air permeates the book so that the reader may emerge from its perusal with his spirit of faith unconsciously tarnished." A "tone of irreverence" towards the Blessed Sacrament, towards Penance, towards the Beatific Vision even, is sensed in various pages (p. 13; p. 41; p. 68; p. 75; p. 92; p. 160); there are "false dogmatic impressions" (p. 3; p. 20; p. 73; p. 74; p. 177). We have not mentioned, at that, what might be called the lesser flaws this careful critic has discerned.

—Pro—

To the defense rushed Father Will Whelan, author and playwright himself: "I certainly do feel that your harsh critic of Marshall's *The World, the Flesh and Father Smith* had a bad case of indigestion. Good lands' sakes, our converts can't all be Newmans and Chestertons. Such Johns and Gilberts are born only once in a donkey's years. Bruce Marshall, a one-legged soldier, who tasted the grime of the trenches and even bit the dust, has done his little best for the character of a worthy priest. Any of us—here's one, now hors de combat, who's worked in the priesthood for 35 years—any of us pastors know that life isn't as it should be. So why live in dreams? Why not let a writer like Marshall tell us about life as it is and show us a perfectly innocent and slightly bewildered priest trying to buck the life around him? If we can't get literary cake, let's be thankful for wholesome bread. And Marshall is wholesome, your snapping-turtle critic to the contrary notwithstanding."

Father Seegar of New Hyde Park, N. Y., writes in somewhat the same vein. Obviously, he has not been offended by the book but rather by the anonymous reviewer, and perhaps by us: "I think that the letter was in bad taste.

"That the word 'tenderness' should mean pornography and the word gaiety 'blasphemous' is a very gratuitous assumption.

"It is downright mean and uncharitable to write, 'I doubt that Bruce Marshall will ultimately succeed in foisting an extremely flippant and rather nasty book, etc.'

"The letter sounds like the writing of a crank. I do not think that the type of criticism or the manner in which it was given is fit for a magazine for priests."

Here is the opinion of a young priest, with the oils still moist

on his hands, who is, however, not talking through the "fine new biretta" he mentions.

"I have just re-read Bruce Marshall's *The World, the Flesh and Father Smith.* I had read it before and found it a delightfully interesting and touching story of a priest; more than that, I would have described it as inspiring, spiritually inspiring, for, I thought, better than any sermon might, it bared for the reader the simple, lovable, and loving heart of an earnest priest, his heart for the people and the Church, his heart for the Mass, his heart for Christ. I recommended it to others; I bought it for my family; I was all for it.

"Then, in reading and conversation, I encountered adverse criticism of it: it was flippant; it was pornographic; it played down sins of impurity; it was blasphemous. Texts were quoted from the book, and, I must admit, the bare texts seemed to substantiate the proffered objections. Perhaps I had read with an eye too uncritical, and attention too single—attending rather to the story than to the thoughts and expressions with which the author fleshed his plot.

"So, I read it again and my first judgment was confirmed for me. Even on a second reading it was inspiring; sometimes, almost, it won a tear. It was grand to see that such a priest as Father Smith was real; that we who are priests shared his spirit with him—more or less; and that all who read Bruce Marshall's book would be lifted up to admiration and, perhaps, to love of the Priesthood, and the spirit of the Priesthood, and the mystery of the Mass.

"Space prevents anything beyond a general treatment of the adverse criticism advanced against *The World, the Flesh and Father Smith.* In general, then, under my fine, new biretta resides the conviction that those hostile to the book failed variously. Some pounced on isolated texts, condemned them thoroughly, and then extended—without justification—their condemnation to the whole book. Others likewise pounced on texts which, had they been understood in their whole context, would have been at least admissible, if not blameless. Again, others seemed to misconceive completely the aim of the author and the character of Father Smith. Had they understood, had they kept in mind Belloc's: 'Where'er a Catholic sun doth shine, there's always laughter and good red wine,' rarely, if at all, would they have charged Mr. Marshall with flippancy, never with blasphemy."

De gustibus, again.

Unlike Cleveland, T. Roosevelt and Taft, Woodrow Wilson used to address the cardinal as "Mr. Gibbons," and much ado was made about it. But there was nothing mystifying nor misty about it. The protocol precludes all titles. Wilson was correct.—**J. M. L.**

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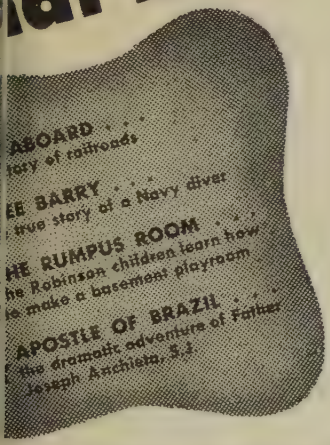

A glance at TREASURE CHEST, the new approved-type comic magazine, will convince you of its outstanding difference. Superior illustrations, excellently drawn by skilled illustrators, plus clear reproduction in full colors, combine to make it stand out from the usual type of comic magazine.

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The Anglican Tradition*

Lon Francis

—An essentially Protestant system

AS we examine, one by one, the defenses made for the different sectarian religions in the volume entitled *Protestantism,* representing a Symposium of "twenty-seven eminent and representative Protestants," and prepared for the fourth centenary of the death of Martin Luther (1946), we become more and more amazed at their inherent weakness.

The seventh contribution to this volume, entitled "The Anglican Tradition," is made by Alexander Z. Zabriskie, since 1940 Dean of the Virginia Theological Seminary, where he has been a professor since 1931. He holds degrees from Princeton University, the Virginia Theological Seminary, Kenyon College, and the University of the South. He is at present a member of the Commission on Unity and its Commission on Evangelism of the Protestant Episcopal Church.

He admits that his church has "limitations and faults," which, of course, he would not condone in the Catholic Church. He says the essence of the Anglican tradition consists in "the holding together of the *positive insights* of both Catholicism and Protestantism." His religion, he affirms, is not based on faith but on "sound scholarship as the final arbiter in disputes over the interpretation of Scripture and doctrines."

He tells us "until the middle of the nineteenth century Anglicanism always distinguished sharply between Catholicism on the one hand and Romanism or medievalism on the other."

"Anglicans tenaciously held," he says, "that Catholicity meant conformity to that which characterized the Church of the New Testament, the early Fathers and the early Councils," from which the Catholic Church departed during the Middle Ages and, therefore, became "heretical and schismatic." "This," he declares, "has been the view of the great bulk of Anglicans. Not till the nineteenth century did some men become enamored of the Middle Ages and look to Rome as the norm of Catholicism."

Of course, these nineteenth century writers, and numerous intellectual converts of that century, by deep research work, discovered that they were right and "the great bulk of Anglicans" wrong.

Not only has Anglicanism, according to Zabriskie, been an admixture of Catholicism and Protestantism, but it has held itself together through its *Book of Common Prayer* and its "his-

*An analysis of the seventh article in the "Symposium on Protestantism" prepared by "27 eminent Protestants."

toric Episcopate." Creeds and their interpretation mean nothing, he says, to Anglicanism. "Its members are not united by agreement to a Confession of Faith, such as those of Augsburg and Westminster, or the decrees of Trent. The only confession to which all Anglicans must subscribe is the Apostles' Creed. . . . Today only clergymen subscribe to the Thirty-Nine Articles, and only in the specifically English branches of Anglicanism; and among them it is understood that their subscription involves an acceptance of the general position outlined therein rather than of the details. . . . But if its members accept the Creeds they do not have to subscribe to a detailed confession defining what the creeds mean." This evidently means that the average Anglican does not know what he is expected to believe, nor does he need to care.

Because of the bad character of Henry VIII, he says: "Loyalty to a great human leader, to whom they look back, as under God, the founder of their Church, means nothing to Anglicans in comparison with the importance attached to St. Peter, Luther, Calvin, Wesley and other founding fathers."

Although ever insisting that Anglicanism is a combination of Catholicism and Protestantism, the author writes: "*The Prayerbook* teaches that both groups have had valid insights, but that both systems, when considered as total systems, are in error."

Referring to the Holy Eucharist, Zabriskie writes: "In insisting upon the Eucharistic sacrifice, Anglicanism, as illustrated by the *Prayerbook*, clings to a Catholic insight, but also it affirms the Protestant insight that the sacrifice is not propitiatory, and that attending it is no meritorious work. . . . In Cranmer's term the Eucharistic sacrifice aims not to appease God's wrath, but to express our gratitude for the work of Christ."

Of course, Protestants, generally speaking, reject the whole idea of the need of *any* sacrifice, following the sacrifice of the cross.

As You Like It

But, Dr. Zabriskie writes: "The *Prayerbook* teaches the doctrine of the Real Presence. The prayer of consecration, after rehearsing the institution and commemorating the Passion and Resurrection, prays that the Holy Spirit will so affect the bread and wine that those who receive them become partakers of God's body and blood. . . . But at the same time the *Prayerbook* affirms the Protestant insight. Transubstantiation is categorically denied in Article 28, on the grounds that it is unscriptural, destroys the nature of a Sacrament by changing a means of grace into the grace itself, and is the cause of superstition."

How strange an explanation!

But the author contradicts what he has said above when he observes: "The bread and wine are not identical with Christ's body and blood, but are the 'outward and visible signs' thereof. . . . Article 28 declares that the body and blood are therein only after a heavenly and spiritual manner, and the means by which Christ is received is faith." Then he quotes Article 29 as declaring: "The wicked, though they eat and drink the Sacrament, are in no wise partakers of Christ."

This, of course, is contradictory of St. Paul, who claimed that the wicked *do* receive the body and blood of Christ and in so doing "eat and drink damnation to themselves."

The Real Presence

As important as the Eucharist is, Zabriskie says: "Anglicanism does not proclaim any one definite Eucharistic doctrine." He believes that Anglicanism has become a little more Catholic in maintaining the Church Year; "in providing for the ordination of a threefold ministry; in perpetuating the rite of Confirmation by a Bishop; in adding, in recent years, forms for anointing the dying, and special Collects, Epistles and Gospels for Holy Communion when that service is used in connection with a marriage or a funeral." On the other hand, he states: "It took over two of Protestantism's chief contentions," namely, "the authority of the Bible in all matters of belief and practice," and "the doctrine of justification by faith only."

Zabriskie tells us that Anglicans are not agreed in "their interpretation of the Episcopate," but all of them "agree to the three fundamental provisions of the Preface to the Ordinal," namely, that "the Episcopate has existed from the earliest days of the Christian Church; that it contains such values that the Anglican Church will never give it up; that a Bishop is a different thing from a Presbyter with added administrative powers." However "Anglicanism has officially taught the historical episcopate to be of the *bene esse* rather than the *esse* of the Church." That the Episcopate is not of the "esse" of the Church, he thinks he proves by saying that Anglicans have received ministers of other faiths into the ranks of their clergy without having them reordained. Personally he believes that the historical episcopate is held to for the sake of discipline, and is not a matter of doctrine.

The authority of the King in his Church—so foolishly held—is subscribed to by Anglicans when he says: "In 1662 an Act of Parliament ruled that thenceforth no non-episcopally ordained minister might hold any cure in the Church of England *except* such Continental Protestants as the King might see fit to license."

As further indication that Anglicanism is Protestant as well as Catholic, Zabriskie notes: "Anglicanism took over the Protestant contention that the Reformed Churches, which had been obliged to separate from Rome in order to preserve the true Biblical faith and had been unable to take any Bishops with them, were still parts of the Holy Catholic Church."

Then the author admits that the "rigid apostolic-succession view has gained considerably in Anglicanism. A large proportion of its members now hold it." This, of course, means that Anglicanism is a much disunited religion, and that one group of members must regard the others as heretical. Yet the author had claimed as the reason for the rupture with Rome that the latter had become heretical.

The personal belief of Zabriskie is that the Bishop is a necessity only in so far as the separate congregations in any diocese could hardly be held together without him. Still he believes also "since the year 597 an unbroken succession of Archbishops of Canterbury links William Temple (recently deceased) to Augustine. . . . We American Episcopalians think that our Bishops, tracing their episcopal descent through William White, Samuel Provost, and Samuel Seabury, to two Archbishops of Canterbury, link our church with the Church of England and through it to the primitive Church." He seems to be ignorant of the fact that the Ordinal was deliberately changed at the time of the Reformation so that episcopal powers and authority could not have been transmitted, that since the Mass was forbidden by the Established Church, a consecrating Bishop would not have the intention to ordain the clergyman a "priest."

Authority of American Bishops

"In the American Episcopalian Church," Zabriskie says, "a Bishop has very little executive authority aside from his personal leadership. He always has to have the consent of some committee or group before he can act in other than a pastoral capacity. For while our fathers kept the Catholic office of Bishop, they also took over the Protestant feature of synodical government."

The author concludes his article by expressing the belief that a church composed of both Catholic and Protestant features will be in the best position, in the future, to effect a Christian unity. This is tantamount to saying that the Church of Christ does not exist anywhere at the present time, that it may come into being in all its purity and fullness in the future; that, therefore, neither the Catholic nor Protestant "insights" into Anglicanism or both combined, constitute the true Church.

Fervorinos for Confession

Peter J. Bernarding

For the Saturdays of March

Before Quinquagesima Sunday

AS we approach Lent, the Church gives us for meditation the pithy passage of I. Corinthians on CHARITY, the greatest of the virtues. It is as though she said: "If you would spend Lent profitably, see that you perform your works of penance in a spirit of love." We sometimes marvel at the austerities of the Saints; yet there is no cause for wonder if we remember that they were great lovers of the Crucified. Great love is always extravagant, whether it be human or divine. It can never do enough for the beloved. A case in point is St. Peter Claver. For forty years he served the hapless Negroes brought to the West Indies to be sold as slaves. Night and day he nursed them with a mother's tender care, often soothing their hideous sores with his own lips. Surely, such service provided mortification aplenty. Yet he spent a large part of his nights in penance and prayer. We can understand such a life, even if the world cannot, because we also love the Crucified. Seek during the coming Lent to show your love by serving Him in the person of His poor.

Before the 1st Sunday in Lent

On Ash Wednesday you knelt at the feet of the priest to receive on your forehead a cross of ashes. You have made a good beginning, I am sure. You have decided in detail what good works you are going to do. But remember, it is only a beginning. Neither Satan nor his minions in the world will let you alone. The one will constantly tempt you to ease off; the others will laugh at you for a fool. Be prepared to meet their attacks. You know what you are about; you are not as one "beating the air." You are seeking to make atonement for sin, you are preparing to meet temptations to come. Like a good athlete, stick to your training. Keep vividly before you the image of Christ in the desert, fasting and praying. He will give you the strength to carry on to the end. "Therefore, my child, be strengthened in the grace which is in Christ Jesus" and "conduct thyself in work as a good soldier of Christ Jesus."

Before the 2nd Sunday in Lent

PURITY is the theme of the Epistle for this Sunday. I need not tell you how urgent it is today to uphold the Christian ideal of chastity. On no other

point is the paganism of our times so apparent as in this. Press, theater and radio seem to vie with one another in beating down Christ's standard. Even friends and associates often offend in the same way. What is the remedy? Our Lord has given it: "If thy eye scandalize thee, pluck it out." We must cut ourselves off, so far as we can, from the sources of danger. Hard as this may be, we must not falter, because our salvation is at stake.. We must, moreover, build up our resistance against temptations that we cannot shun. The Church, says Newman, makes the young heart chaste by giving us Jesus Christ for our food, and Mary for our nursing Mother." "Go to her for the royal heart of innocence. She is the beautiful gift of God, which outshines the fascinations of a bad world."

Before the 3rd Sunday in Lent

We are striving during this Lent to come nearer to God. To do this we must give up those things that tend to keep us away from Him. Among them is an inordinate love for the goods of this world, or COVETOUSNESS. St. Paul speaks of this vice as a form of idolatry, an echo of Christ's own words: "You cannot serve God and Mammon." Indeed, few things so enslave the heart of man as an undue attachment to riches. And it is a vice that grows with the years, so that in the end a man's whole soul is given to wealth. That is why the Church at this time seeks to foster the virtue of liberality in us by the practice of almsgiving. Generosity to God's Church and to every good cause will wean our hearts from things temporal and set us free for the service of God. Let your model in this be that great lover of Lady Poverty, St. Francis of Assisi, who after giving up all earthly things exclaimed: "Now I can say truly 'Our Father, who art in heaven.'" Having nothing, he yet possessed all things. Ask this great Saint to teach you to be truly poor in spirit.

Before the 4th Sunday in Lent.

We must not let the month of March pass without a thought of St. Joseph to whom the month is dedicated. Among the many glorious titles conferred upon him by the Church is that of Patron of the Dying. Tradition tells us that St. Joseph passed out of this world some time before Jesus began His public life. Was there ever such a death-bed as his? He had consumed himself in the service of Jesus and Mary, and his loved ones were with him at the last. Jesus, supporting His foster-father in His strong arms, gently breaks the news of his approaching death, which Joseph calmly accepts, blessing the Holy Will of God. And Mary, enfolding him

with her great love, eases the pain of his passing with tender words. So fortified and comforted, Joseph spends his last moments on earth in fervent prayer, and then his failing eyes are closed in death by Jesus and Mary. Having made so blissful an end himself, St. Joseph can surely teach us how to die well. Foster a filial devotion to this great saint in life, and thus procure for yourself his powerful help in the hour of death.

Suggested Subjects and Sermon Jottings

For the Month of March — *Ignatius Smith, O.P.*

First Sunday of Lent
March 10

Self Denial

Introduction:

1) The virtue of penance must be practiced by all who wish to be saved.
2) In honor of the forty days fast of our Lord in the desert Lent is set aside by our Church as a time of penance and self denial.

Body of the Sermon

I. Selfishness is Disastrous

1) Regulated self love is the basis of natural and supernatural law and order.
2) Selfishness is exaggerated self love.
3) It is the source of all sins.
4) It disrupts families, states and international peace.

II. Self Denial is Blessed

1) It controls self love and brings peace.
2) It is demanded of us as the followers of Jesus.
3) It develops character and dependability.
4) It must be practiced in some way during Lent despite dispensations.

III. Self Denial Through Abstinence

1) Abstinence demands that we refrain from eating certain foods on certain days.
2) It is a special virtue implying reason, faith and love of God.
3) It is imposed by the Church not to restrict liberty but to insure observance of Christ's law.
4) Today it is a badge of Catholicity.

IV. Self Denial Through Fasting

1) Corporal fasting reduces the quantity and times of eating and drinking.

2) Spiritual fasting is avoiding sin and occasions of sin (Sum. Theol. 2-2, q. 148, a 4).
3) In Lent Catholics must practice both and avoid present day tendency to self indulgence.

V. Spiritual Advantages of Abstinence and Fasting

1) As Jesus did, we are enabled to resist temptations to power, vain glory and greed.
2) The soul is turned to God.
3) Satisfaction is made for sin and reward is obtained from God (Lenten Preface).

Conclusion

1) Keep Lenten laws of the Church.
2) Practice some voluntary sacrifice.
3) Attend Lenten devotions.

Other Suggested Topics

From the Epistle (II. Cor. VI, 1-10)
The Abuse of Grace
The Good Use of Time
Christian Patience
The Poor in Spirit

From the Gospel (Matt. IV, 1-11)
The Value of Temptation
Our Guardian Angels
Tempting God
The Hunger of Jesus

Second Sunday of Lent
March 17

Fear of the Lord

Introduction:

1. When Jesus was transfigured before them the Apostles were terror stricken.
2. Jesus came to them and told them not to fear.
3. There is a fear of the Lord which God demands.

Body of the Sermon

I. What is Fear of the Lord?

1) Fear of the Lord is either servile or filial; each is praiseworthy.
2) Servile fear is the fear of God's justice and of the punishments that are due to sin.
3) Filial fear is noblest of all; it is an act of worship and fears separation from God.

II. Results of Religious Fear of the Lord

1) It implies great love of God and the hope of reward from Him as merciful God.
2) It recognizes God's justice and offsets tendencies to presumption.
3) It results in despising all temporal things out of reverence for divine majesty.

III. The World Today Lacks Fear of the Lord

1) The nations have emphasized the rights of people to be free from fears.
2) They have also, in their

godlessness, wiped out or ignored the fear of the Lord.

3) They act as if there were no God and no divine justice to be feared.

4) Millions of Americans reflect this disregard of the fear of the Lord.

IV. God Demands Fear of the Lord

1) The Word of God defines the value of the fear of the Lord by calling it "the beginning of wisdom," "the fullness of wisdom" and "all wisdom" (Ecclus. 1, 16-25).

2) God demands Fear of the Lord. "Fear ye Him Who —hath power to cast into Hell. Yea, I say to you, fear Him" (Luke XII, 28).

3) "Let us serve, pleasing God in fear and reverence" (Heb. XII, 28).

V. Fear of the Lord is Possible

1) It is one of the gifts of the Holy Ghost and accompanies sanctifying grace.

2) It thrives best in humility.

3) "The great man and the judge and the mighty is in honor; and there is none greater than he that feareth God" (Ecclus. X, 27).

Conclusion

1) Pray to the Holy Ghost for fear of the Lord.

2) Remember the reward promised by God to those who fear Him honorably. "No evils shall happen to him that feareth the Lord, but in temptation God will keep him and deliver him from evil" (Ecclus. XXXIII, 1). "And His mercy is from generation unto generation, to them that fear Him" (Luke I, 50).

Other Suggested Topics

From the Epistle (I Thess. IV, 1-7)
Doing God's Will
Christian Purity
Christian Honesty
Sanctification

From the Gospel
Divine Favoritism
The Courtesy of Jesus
Hear ye Him
Thabor and Calvary

Third Sunday of Lent
March 24

Catholic Unity

Introduction:

1. Jesus, in this gospel, says that strength and survival depends on unity.
2. This is proved in the life of the Church.

Body of the Sermon

I. The Unity of the Catholic Church

1) About 400 million Catholics are one in creed, worship, moral code, sacramental life and organized discipline.

2) This unity is achieved despite racial, national, class and other differences.
3) This unity has been preserved even during world wars and while other religious organizations were disintegrating.
4) This unity, so noticed by oversea service men, survives despite efforts of some nations to destroy it.

II. The Secret of Catholic Unity

1(The divine source of Catholic unity is found in the protection of the Holy Ghost, the prayer of Jesus for unity, the divine presence of Jesus in the Blessed Sacrament.
2) On earth the secret of Catholic unity is found in the stern action of the Church against those who challenge her divine authority and in the intelligent and enthusiastic obedience of the faithful.

III. The Qualities of Catholic Unity

1) It respects the real freedom of individuals while defending the sovereignty of God.
2) The union of non-Catholics within Catholic unity can not be attained by the surrender of divine authority or divine interests.
3) The Catholic Church both *has* and *create* unity.

IV. Catholic Unity and the Home

1) A spirit of unification pervades all Catholic life and action.
2) The home suffers from mixed marriages and divided religious loyalty.
3) Love, unity, obedience and peace at home are more easily secured where there is common and united love of and obedience to God and the Church.

V. Catholic Unity and Society

1) The ideas of "United Nations" and "One World" cannot be realized without the united Catholic Church.
2) Godless power and greed divide; sacrifice and God unite nations.

Conclusion

1) Thank God that you are a part of the Church which knows and teaches the real brotherhood and unity of men under the sovereign fatherhood of God.
2) Cooperate with Catholic Action in your parish and diocese.

Other Suggested Topics

From the Epistle (Eph. V, 1-9)

Love of God
The Anger of God
Jesus the Light of the World
Sins of Speech

From the Gospel (Luke XI, 14-28)

Devils
Slandering Christ
The Peace of God
Neutrality with God

Fourth Sunday of Lent
March 31

Material and Spiritual Welfare

Introduction:

1. Our Lord is concerned about the material welfare of the crowds and to feed their bodies He multiplies the loaves and fishes.
2. He is more concerned about their eternal salvation and this miracle prefigures the multiplication of His own Body as food for our souls.

Body of the Sermon

I. The Church Promotes Material Welfare

1) Her charity and social service in history are Christlike and leave no human need uncared for.
2) Today, she leads all in the battle for social justice, better wages, better housing, better standard of living.
3) As Christ's mission was not primarily social reform the social test is not the real measure of the Church's right to exist.

II. The Primary Concern of the Church is the Salvation of Souls

1) God has given the Church the spiritual mission to preserve and spread His teaching, to guard His sacraments, to perpetuate His authority and to complete His mission.
2) This mission makes the Church different from religious organizations whose main objective seems to be the material betterment of their people.
3) This spiritual mission demands spiritual distinction from every Catholic.

III. Some Qualities of Distinctively Catholic Life

1) It is different from incomplete Christianity. It believes *all* God has revealed and lives *all* the commandments.
2) Catholics must sacrifice many indulgences of which incomplete Christians avail themselves, like divorce, birth control, absence from Church, neglect of fasting, etc.
3) Material betterment should be secondary to eternal salvation.

IV. Keeping Spiritual Welfare Supreme

1) Demands constant warfare against the world, the flesh and the devil.
2) Demands God's help which He gives generously in Holy Communion where He is our spiritual life.

V. America needs Emphasis on Spiritual Betterment

1) Our civilization is materialistic and religion is neglected.

2) Happiness cannot be achieved by neglecting the soul in education, domestic life, politics, business, amusement or religion.

3) National unity and progress in a democracy demand a place for God.

Conclusion

1) Take care of bodily interests but take more care of the soul.

2) Thank God you have a Church and thirty million Catholic associates as partners in a distinctively spiritual Christianity.

Other Suggested Topics

From the Epistle (Gal. IV, 22-31)
The Meaning of Liberty
Freedom Under Christ
The Tyranny of Lust
Flesh Against Spirit

From the Gospel (John VI, 1-15)
The Popularity of Jesus
Giving Thanks
Solitude of Christ
The Bread of Life

Midweek Sermons for Lent

Useful instructions for Lenten Devotions

✠ *J. F. Noll*

Conquer Self

And He said to all: "If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me (Luke IX, 23).

(1) We come close to God only when we conquer self. The rebellious angels sinned by preferring themselves to God. Adam's sin stemmed from the same kind of selfishness. The theological definition of sin is "a turning from God and turning to a creature," whether that creature be ourselves, or another human being, or even a thing, such as a forbidden pleasure.

When you miss Mass on Sunday, it is usually a turning from God to your comfort or laziness. When you eat meat on Friday, you choose to gratify your appetite rather than do the will of God. Every sin of disobedience, or of envy, or of revenge, or of impurity, or of stealth, or of lying, or of covetousness, results from self-indulgence, when its opposite, self-denial, should have been practiced.

By "self-denial," therefore, we are not always to understand "mortification." The meaning of self-denial, in the sense Christ used the word, is the opposite of "self-assertion." As creatures of God we must do *His* will; to do our own, even when to do so would not be sinful, will not earn the slightest supernatural merit.

Of Christ St. Paul writes (Rom. XV, 3) "Christ did not please Himself"; and of Himself Jesus said (John VIII, 29) "I do always what is pleasing to Him," namely God. To keep us mindful of self-denial, or of opposing our own inclinations, Christ taught us to pray daily, "Thy will be done on earth as it is in Heaven." Even when His human nature shrank from the forethought of His painful passion, Jesus prayed "Father, not My will, but Thine be done."

Name, if you can, a single wrong in the world, which is not due to selfishness. Unfaithfulness in marriage, divorce for the purpose of another marriage, the practice of birth prevention, juvenile delinquency, excessive drinking, the gratification of any passion or desire. What is true of individual selfishness is also true of group or national selfishness. Selfishness creates conflicts between capital and labor, provokes wars, and leads to all the injustices to which the smaller and weaker nations must later submit.

(2) The Catechism distinguishes between well-ordered and inordinate self-love. It is well-ordered when it seeks one's *eternal* well-being, which is always pleasing to God, for that is what He wants, what we were created for, and it is in harmony with common sense. The person who will not sacrifice temporary gratification for merit eternal is certainly not wise.

God gave us free-will, it is true, so that He might be able to reward us for choosing to do *His* will. Only demerit can result from doing *our own* will if it be in conflict with God's will.

No one is half so free as the Catholic, whose mind is not enslaved by error nor even *controlled* by opinion, whose will, strengthened by divine grace, can so easily be master over itself as well as over bodily propensities. With every act of self-indulgence, with every assertion of selfishness, the will becomes weaker. The spiritual-minded direct everything towards God, while the material-minded think only of self, and the carnal-minded are the easiest prey of the devil.

The mediocre Catholic, who tries to avoid offending God mortally, not out of any love but to protect his soul from damnation, finds that he cannot keep within bounds. His self-assertion is not consistent with that self-denial which the Gospel imposes on him for his own good and God's honor.

Friendship implies mutuality of cooperation, a harmony of wills. That marriage will not endure in happiness in which the husband will do no more than fulfill just obligations, or in which the wife thinks only of gratifying every selfish whim.

(3) We must rid ourselves of the notion that doing right consists merely in avoiding wrong. Even the Commandments which read "Thou shalt not," impose the opposite conduct. In the

Parable of the Talents, the one who did no harm with his, yet declined to use it because he held a grudge against the Master Who did not give him more, was condemned by Christ. The men who received respectively ten and five talents put the same to good use and were praised by Christ.

The service of God consists altogether in putting grace to good use, employing it to bring oneself closer to God by resisting selfish instincts. In cooperating with grace we experience an interior joy besides realizing that while pleasing God we work for ourselves.

Whom do you admire more than the unselfish, than the one who defends and actually pursues the right? And whom do you despise more than the selfish, than the one who cares nothing about what happens to others if he gets his?

Applying this attitude to the spiritual life, the one who surrenders self-love in order to please God must be richly rewarded by God, and the one who opposes God's will and displeases Him by asserting his own petty temporal interests or sensual gratification first, must be punished.

Self dies hard only because the generality of Catholics have not sufficiently experienced the contentment and joy which results from opposing one's own inclinations and weaknesses in order to do the will of God. During the recent war the young man was forced to give up his will and to spend from two to four years doing the will of another. He was forced to endure hardships and to risk his life for his country. Should any of us be unwilling to do as much for God when actually it means doing it for our everlasting welfare? The soldier despised his own and others' physical cowardice. Should not he and all of us be equally ashamed of our moral cowardice? Try to conquer your self-will, and your many weaknesses by daily self-denial.

Not By Faith Alone

The just man lives by faith (Rom. I, 17).

An erroneous interpretation of this text has given an unsound foundation to all forms of Protestantism. That erroneous interpretation (1) makes faith mean such *trust* in the atonement made for mankind's sins by Christ, that the believer, even if he be a sinner, will be saved; or, (2) makes *faith alone* in Christ's character as a divine *Savior* the only demand made on a professed follower of Christ.

To "live by faith" rather means to lead a life which conforms in all respects not only to the teachings of the Christian religion, but also to the requirements of the Ten Commandments, which an infinitely holy God could not abrogate, and which, therefore, were not abro-

gated by Christ. In His last directive to the Apostles Christ told them "to teach them [the people] to observe all things whatsoever I have commanded you" (Matt. XVIII, 20).

God would cease to be God if, from the time of Christ's death, He began to look indifferently on sin merely because it is committed by a believer. Sin is even more wicked in the believer than in the non-believer, because it denotes greater ingratitude.

We "live by faith" when we practice it in our daily lives, when we allow it to motivate our actions, when we "let its light shine before men" (Matt. V, 16), when, according to its dictates, we love God above all things and our neighbor as ourselves.

We "live by faith" when faith determines our decisions, when we refuse to adopt the standards of the world, which, for the most part, are un-Christian when they are not anti-Christian. Living *in* the world, the faithful follower of Christ may not "be *of* the world." He is expected to influence others for good, and not to allow them to influence him for evil. Otherwise he certainly is not "living by faith."

No Catholic holds that man's good works, apart from Christ's atonement, and apart from divine grace, could merit Heaven; but to hold that good works are unnecessary, even with faith, is to contradict some of the very clearest utterances of Christ Himself. He Who demands Baptism and belief also declared: "If thou wilt enter into life, keep the Commandments" (Matt. XIX, 17). The life of a Christian must be a noble one. As a child of God he must *live* as a child of God and not merely *trust* in Christ's merits. To embrace all of Christ's teachings with the mind, but to oppose them in conduct, deserves the greatest condemnation.

(2) My faith teaches me that sin is the worst of all evils. I *live* according to that faith when I would rather die than commit a grievous sin. My faith teaches me that divine grace is the most precious gift which God, with His almighty power, can bestow upon me here on earth. I live according to that faith, when I, through prayer, the Sacraments, and the avoidance of moral danger, try to preserve grace. My faith teaches me that my body was made a "temple of the Holy Spirit." I *live* according to that faith when I keep my body pure and holy, "crucify it with its vices and concupiscences."

My faith teaches me that the mechanical performance of religious obligations is not sufficient, that religious practice is not confined to public Sunday worship. I must be *faith-ful* to God throughout every day. Close friends think of each other every day even if they do not meet together oftener than once a week. Christ's teaching is not a cold code to which we give intellectual consent as we would to the truths contained in the Declaration of Independence. Besides being our

"truth" Christ is also our "way" and our "life." The way of His example must be followed at home, at our place of work, in social life, and we must live by His "life," divine and supernatural, if we would not be cut off from the "vine," and wither as dead "branches."

(3) Such an all-time spiritual and supernatural life would be almost impossible to live in a pagan-minded world, where the spirit of Christ and of the Gospel is seldom seen or experienced, if we did not have divine help and even a divine contact.

We have such supernatural helps in the Sacraments, and such divine contacts through our membership in the Mystical Body of Christ, of which He is the Head, which governs, directs, inspires, influences every member of the Body who is willing to be governed, directed, inspired and influenced.

Self-protection from bad influence would be easy if we were conscious of the presence of our Guardian Angel, appointed "to protect us in all our ways"; if, realizing the spiritual warfare in which we must engage, we used the weapons of the Holy Ghost's Confirmation gifts, and craved to win victories, which earn a threefold merit—(1) for the good works performed; (2) for the setting of good example to others; and (3) for having pleased God.

"This is the victory which overcomes the world, our faith" (I John V, 4). Evidently St. John did not mean that the world would be overcome merely by our "believing" nor by our "trust" in Christ's Redemption. It will be overcome only by the beautiful lives we lead, prompted by our devotion to the cause of Christ.

A habit of religious and spiritual living can be acquired just as any other habit. We form a *state of mind* by thinking of the same thing daily for a month or more. Then we think spontaneously according to the frame of mind we have built up. If we think and meditate daily on spiritual matters; if we acquire the "mind of Christ" and carry that mind into activities, into our place of work, we can "live by faith" even when all others are living the contrary way; and we can be made extremely happy by so doing. Every saint will bear witness to the truth of this.

It may not be known to most of our clergy, but because the Latin American Labor Federation, through its Communist leaders, has invited Protestant missionaries to come to Mexico, Central and South America, the leaders of practically every sect have raised their Latin-American missionary budget greatly, and hundreds of Protestant parishes in the United States have been induced to support a mission center, or at least one missionary.

Book Reviews

Brideshead Revisited, Evelyn Waugh, Little, Brown, Inc., Boston, 1946, pp. 351, $2.50.

THIS is not a novel to be reviewed lightly. As the January book-of-the-month-club selection, with 500,000 copies already printed, *Brideshead Revisited* will pass through the hands of several million readers. The size of the audience, however, is not the point that makes the reviewer tiptoe: it is that fact coupled with the approach and the theme of the author. Mr. Waugh is a satirist; a satirist who swings with gloved hands but always manages to leave sprawled behind whole rows of people with split lips, strangely discolored eyes and inarticulate screams of rage. Add to his natural penchant for discomfiting people the fact that the denouement of his latest novel is Catholic, but not obviously so, and you have a perfect setup for a brawl among reviewers. And brawl we have among both secular and Catholic critics: they are divided into more parts than Gaul.

Synopsis

The story in brief is this: Captain Charles Ryder, an English officer and an agnostic, is sent on army maneuvers to bivouac temporarily at the ancient, beautiful estate of Brideshead, home of the Marchmain family. There, amid the dull routine of army life, he reminisces over the drama he saw beginning some twenty years before when he first visited Brideshead as the guest of his Oxford roommate, Sebastian Marchmain. The story he tells is the story of a charming, aristocratic, Catholic family and what their Faith did to them. Three of the family threw off the yoke of their faith and smashed their lives; three of them lived by it and were sustained by it.

Lord Marchmain, a dubious matrimonial convert, early broke his bonds and withdrew to Italy with a middle-aged mistress to lead the life of a bon vivant. Julia, the proud and beautiful elder daughter, cast aside her faith to marry a divorced man. Sebastian, the younger son, in rebellion against his mother's confining asceticism, ran away to the continent and became an alcoholic.

Lady Marchmain continued throughout her life a daily communicant and died, strong in the faith but broken-hearted, without ever realizing how much her own strict morals contributed to her family's tragedy. Bridey, the elder son, a good man but a prig, with plenty of faith and logic but no tact, stood by his mother and managed to keep Brideshead running. In middle life he married a well-corseted Catholic widow perfectly suited to his own stuffy temperament. Cordelia, the youngest member of the family but the one with the most sense, entered a convent temporarily and then discovered

her true vocation as an army nurse. To the end she retained a deep love for her faith and with it a tolerance that helped her to understand the squabbling members of her family.

How the Marchmain's difficulties are resolved realistically yet happily (from the viewpoint of salvation) and their cumulative effect upon the agnostic Ryder, forms the climax of this absorbing novel.

The style is faultless. Mr. Waugh chooses his words with as much care as a girl would choose her engagement ring. No word is irrelevant; every word is precise. If, as Stevenson said, the only rule for style is "infinite variety," Mr. Waugh fills the prescription. His sentence structures are as varied as the instruments of a symphony orchestra and as gracefully blended. His long sentences start from a height like a fountain and cascade down with a rhythmical rise and fall of tumbling water till they end in transparent still, green pools. His short sentences are viciously exact. The dialogue shows the same dexterity: it is flabby or sententious, calm, ironic or passionate, sincere or sardonic in turn, but always it is in perfect keeping with the character and the mood. His humor need not be dwelled upon: it is a thing apart, inimitable. He follows his own laws of incongruity.

Like Dickens . . .

The characters display Mr. Waugh's versatility even better than his sentence structures. He has something not seen lately in literature: an apparently inexhaustible fecundity of creation. Like Dickens, he rolls off astounding characters as easily as little boys roll hoops. One gets the impression that Waugh himself must be ten or twelve highly different and highly complicated people to be able to produce such a variety of characters.

The only trouble with *Brideshead Revisited* is its perfection. That is not intended as a cute paradox. It is precisely the faultless artistry, the faithfulness to character delineation that causes all the rumpus among reviewers. Catholic doctrines, even when carefully expounded in a textbook, puzzle many non-Cathlics. Consequently when Mr. Waugh tells a story along Hound-of-Heaven lines and tells it through the medium of an agnostic character, one is not surprised to find that many secular critics miss the point entirely. Neither is one surprised to find that some Catholics, hoping for a clear, triumphantly Catholic denouement, are disappointed (and possibly enraged) to find only an implied, a subtly suggested victory of grace over nature.

But to the mind of this reviewer, the author, to be true to his characters and the method he chose of presenting his message, could not have done otherwise than he did. It would be as nonsensical to expect agnostic Captain Ryder to tell the story

in distinctly Catholic accents as it would be to expect Pontius Pilate to recount the story of the Passion from the viewpoint of the Apostles. Ryder catches only a keyhole glimpse of the miracle of grace triumphing over man's foolishness. He is definitely aware of the presence of some sort of miracle, but he can present it only half articulately. No more could be asked of him without a gross distortion of character.

The question to be asked then is not, "Does Waugh tell a Catholic story with an orthodox conclusion?" (he does . . .) but, "Has Waugh the right to make use of the approach he does, seeing that it is bound to cause naive readers some troubled frowns?" To the mind of this reviewer he has that right. The problem *Brideshead Revisited* presents simply calls for an application of the *indirect voluntary*. If every novelist had to avoid themes and approaches that might shock grammar-school children, he would soon be selling apples on street corners. "Children (adult and otherwise) should not be scandalized" is one truth; but there is another and counterbalancing truth: "Children should not read adult books."

M. A. O'Connor

One Nation by Wallace Stegner & the editors of Look magazine, Houghton Mifflin Co., Boston, 1945, pp. 340, illus. 334, p. $3.75.

ONE NATION is a text-and-picture study of racial and religious bigotry as it exists in America today. It is clear, factual and wholesomely shocking. Mr. Stegner puts the *status quaestionis* this way: "There is a wall down the middle of America, a wall of suspicion, distrust, snobbery, hatred and guilt. On one side is the majority of our people—white, Protestant and gentile—with social, economic and religious patterns of behaviour derived from Anglo-Saxon and North American ancestors. On the other side are the people who because of color, religion, or cultural background are not allowed to be full citizens of the United States" (p. 3). The rest of the book is a factual amplification of this fundamental thesis in text and photograph.

The method of presentation is excellent. First the author states the traditional, ignorant, savage generalizations about the minority being studied: all orientals are the Sax Rohmer type —sly, impassive, torture-loving dope addicts; all Jews are rapacious, amoral and in constant conspiracy against Christians; all Mexicans are shiftless, dirty and untrustworthy; all Negroes are half-tamed savages, with inferior brains and a penchant for rape; all Catholics are idolatrous, unpatriotic and priest-ridden. The photographs and cartoons that illustrate these perennial prejudices are frequently as ludicrous as they are vicious: pictures of Negroes hanged in effigy

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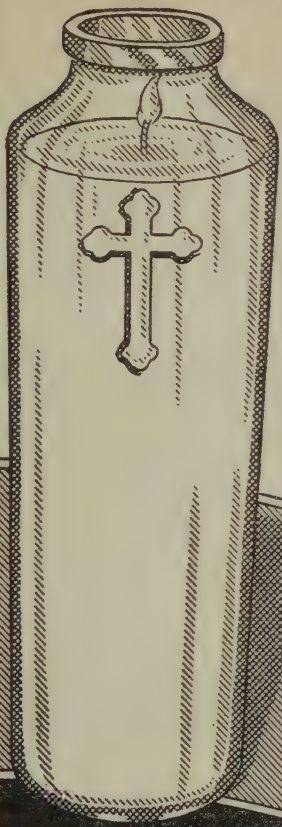

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with the caption "this nigger voted"; pictures of Jewish push-cart vendors with abnormally large noses; cartoons of Catholics kissing the pope's big toe or of bedraggled, emaciated girls chained in convent dungeons because they refused to surrender their virtue to priests and so on. Then, following the illustrated prejudices come pictures that show the despised minorities in normal focus—pictures that show how very like other Americans they are when given the same opportunities. The technique of contrast is effective. Racial and religious misconceptions look slightly silly when pictorially contrasted with the reality.

Of special interest to priests will be the chapter dedicated to Catholics under the title "Crucifix and Fiery Cross." It gives a brief, but clear history of Catholics in America and a rapid, photographic crisscross of Catholic activities in America today. There are excellent shots of nuns working in hospital wards, of chaplains saying Mass in the jungle, of Trappists working in their fields, of priest-scientists at work in university laboratories and many others. The contrast between hill-country conceptions of Catholicism and the pictures of normal Catholic activity is one of the most effective contrasts in the book. One or two phrases touching on the question of Church and State in America might be quibbled with by heresy-hunting Catholics, but only the most narrow-minded of our own brethren could deny the evident good-will and careful attempt on the part of the authors to present an accurate picture of Catholicism in America.

The style of the book is in keeping with the subject matter. It is plain, brief, and objective. There is no attempt at rhetoric. The three hundred odd photographs, selected from among several thousand submitted by Look's professional photographers, are well chosen and worth keeping. Some of them, showing the physical persecution of various minorities, are shocking but necessarily so. The average reader will put down *One Nation* with a cumulative impression of astonishment and shame that nearly forty million people could be discriminated against so viciously in the land of the—ah—free and the brave.

M. A. O'Connor

The Church is Christ continued. Christ is the Church. So much so that when Christ spoke to Paul on the way to Damascus He did not say, "Saul, Saul, why persecutest thou My Church" or "Why persecutest thou the Christians." No, but "Saul, Saul, why persecutest thou Me" (Acts 9:5). St. Paul never forgot that point in Our Lord's question. His Epistles are studded with texts which are proofs of his remembrance.

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Currente Calamo

(Continued from page 8)

Atomic Fallacies

William Schlam, a member of the editorial board of **Fortune** magazine, writing in **The New Leader**, summarizes rather strikingly what he calls the "four brittle fallacies" current with regard to the atomic bomb. We pass them on for your consideration:

Fallacy No. 1: "There is no secret; therefore we must release it at once."

Fallacy No. 2: "The atom bomb is the most dangerous toy man could have ever put his fingers on; therefore it should be made available to everybody."

Fallacy No. 3: "World Government of unified purpose and pure intent is the only salvation; therefore the purpose and intent of the participants of such a World Government ought to be completely discarded."

Fallacy No. 4: "An altogether new age began on August 6, 1945, an unknown world is upon us for which we are utterly unprepared; therefore we ought to know immediately what to do, and act without delay."

Inquiring Photographer

One of the most interesting features we have come across recently is a new column in the Los Angeles **Tidings** entitled "The Inquiring Photographer." You have seen the like in the secular press; but here, naturally, the questions are about Catholic matters and the answers give us a chance to hear what the layman might not care to say in the awful presence of his duly constituted pastor.

Reverent hands, we suspect, have culled the answers, for a few weeks ago on the delicate question of parish preaching no one was reported to have said, "Chee, is that guy lousy!" No matter; "Though much is taken, much abides."

Congregational Singing

The question "Do you think there should be more congregational singing" was less delicate but the answers no less interesting. Everyone answered enthusiastically "Yes"; and the reasons alleged all stressed the idea of participation. One young sailor said, "The singing is one thing I miss at Mass since I came back to the States." A young fashion artist put a question in her turn, "I like the custom in parts of Europe where the congregation sings the response at High Mass. Why don't they try that here?" (Fortunately the photographer enjoys an immunity from such retorts).

We liked, too, the observation of an insurance salesman who added, "Singing with a group brings you closer to that group and would help bring the parish closer together." Two noted, in effect, that our hymns "could be much more attractive than they are."

Vox Missa. . .

Old Horace, who knew his times pretty well but could hardly be expected to foresee ours, labored under the genial delusion that what one said made some difference at least to oneself, and that public utterances should enjoy a relative permanence. Emerson, however, seems to have found a more sym-

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pathetic audience among us moderns; we have accepted his dictum that little or no responsibility attaches to such things: "Why should you keep your head over your shoulder? Why drag about this corpse of your memory lest you contradict some-what you have stated in this or that public place?"

"Russia hasn't started any wars". . . We have Mrs. Roosevelt's word for it. Mrs. R. has forgotten quite a sizeable chunk of current history but she was perhaps more concerned over the prospects of getting to the U. N. O. meetings to bother with mere irrelevant facts.

Flushed with her present passion for peace and sanguine with hope, she also forgot, in passing, her previous sceptical attitude towards Communists. She had written of the Communists on June 16, 1945 (scarcely a man is now alive who remembers that famous day and year?): "For years in this country they taught the philosophy of the lie. . . Because I have experienced the deception of American Communists, I will not trust them."

Be that as it may, she even forgot what her illustrious husband said about the Soviet Union's attack on Finland in 1940.

"Here is a small republic in Northern Europe. A republic which without any question whatever, wishes solely to maintain its own territorial and governmental integrity. Nobody with any pretense of common sense believes that Finland had any ulterior designs on the integrity or the safety of the Soviet Union.

"The American sympathy is 98 percent with the Finns in their effort to stave off invasion of their own soil. That American sympathy by now is axiomatic.

"The Soviet Union, as a matter of practical fact, as everybody knows who has got the courage to face the fact, the practical fact known to you and known to all the world, is run by a dictatorship, a dictatorship as absolute as any other dictatorship in the world.

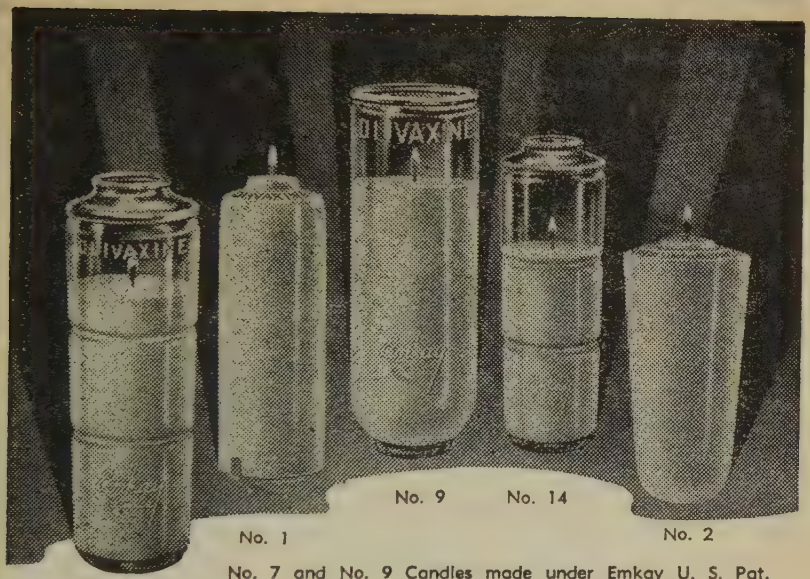
"It has allied itself with another dictatorship and it has invaded a neighbor so infinitesimally small that it could do no conceivable, possible harm to the Soviet Union, that seeks only to live at peace as a democracy and a liberal, forward-looking democracy at that."

Shortly after this speech by F. D.R., the League of Nations, by a unanimous vote, expelled the USSR as an aggressor. Everyone is out of step except Eleanor.

The Soviet Union "as everybody knows who has got the courage to face the fact" is run by a dictatorship "as absolute as any other dictatorship in the world." Let's face this fact and the fact of Russian war-mongering. If one wants to make a case for Russia on the plea that she has mended her evil ways let him present his case. But let's not try to stultify ourselves by overlooking facts.

Boyhood Dreams of Long Ago

We have just found out the name of the author of certainly the most popular poem for ordination cards and we are quite tickled over the discovery. The poem many of us younger priests used on our own ordination cards.



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Boyhood dreams of long ago
Saw an altar fair,
Consecrated, trembling hands
Lifted there in prayer.
And those dreams have led me on,
Dreamlike though they seemed.
Now, dear friend, thank God with me,
I am what I dreamed.

Other dreams have I today,
Bright in spite of fear,—
That this human heart may be
Christ-like through the years.
Think of me when on your knees
That this dream come true.
Bowed before that altar fair,
There I'll think of you.

The author is the Rev. Walter E. Croarkin of the Archdiocese of Chicago. The poem first appeared in the second issue of The Voice (alumni organ of St. Mary's Seminary) in February, 1924. Its editor gladly admits that, as one might well expect, it is the most widely reprinted contribution ever carried in its columns. Oddly enough no acknowledgment is ever made to the author by the innumerable companies which use it. The Voice and The Priest both offer this bit by way of restitution. Anyway, Father Croarkin has never cared for fame.

"Jew Baiting"

The Catholic Association for International Peace has just issued a pamphlet of 104 pages entitled "Catholic and Jews—a Study in Human Relations", by the Rev. Gregory Feige.

Writes Father Feige of certain irresponsible accusations made against the Jews, "This trick of collective judgment from individual instances should have a familiar ring to Catholics. It is an echo of similar tactics used against them. . . . "

The canard repeated ad nauseam today is that the Jews are Communists—without further qualification! Trotsky was a Jew, so the story runs; and Jews put Communism over in Russia, as they are putting it over today in America.

Trotsky was a Jew, and just there is about the end of the truth. The Jews did not sponsor nor promote the Russian Revolution nor are they in the ascendency in anyway in modern Communion. About 5% of them are in positions of importance in the party in the United States—not including, of course, the president, William Foster, a fallen away Catholic, Eugene Dennis, Robert Thompson, and Robert Minor, all gentiles.

Jewish Labor Committee

These facts are (or should be) commonplaces. We are more interested in singling out the Jewish Labor Committee, which Father Cronin, of our staff, recently called to our attention.

Here is an organization of more than 700,000 organized workers of both the AFL and CIO unions of the United States and Canada—Dave Dubinsky, by the way, is its treasurer—devoted to working for "the development and perfection of American democracy with all rights, privileges and responsibilities of citizenship shared by all Americans regardless of race, color, or creed."

Similar to it, by the way, in sympathy and aim, is the Workmen's Circle, the largest Jewish labor fraternal order in the United States with a membership of more than 80,000.

Other Anti-Communistic Groups

One need only read the one Jewish Communist sheet in the United States, the **Freiheit**, to see how numerous are the opponents it must contend with; or read **The Jewish Daily Forward** or **The New Leader** to see how articulate is Jewish opposition to Communism. You have, in fact, seen **The New Leader** quoted cum approbatione more than once in our pages; it is a treasure house of sound information.

You can do your bit by telling your people such elementary facts, lest they be stampeded by insidious agitators who are usually merely waiting for a chance to strike next at them. At least one lesson we can learn from the anti-Jewish agitation and persecution in Nazi Germany is that minorities hang together or hang separately.

The Problem of Alcoholism

At our first opportunity we are going to begin a series of articles on the problem of alcoholism by Father Alban Carroll who has made a special study of this subject, but even now we would like to call your attention to an annual session which may interest many of you—Yale University's Summer School of Alcohol Studies. You have doubtless heard of it but you

may not have thought of it in connection with your ministry.

Father Charles Patterson of Pittsburgh recently sent us the prospectus for the 1945 session; he himself attended it and has become an ardent promoter. There were six priests in all last year, three of them from Canada. There is no reason, we hear, why there shouldn't be many more. The courses are designed "largely for school teachers and administrators, clergymen and religious workers of all denominations. . . " Priests particularly are welcomed; in fact Msgr. A. J. Murphy of the Bureau of Catholic Charities in Cleveland gave one of the lectures in 1944 (now published under the title "Alcohol, Science and Society," New Haven Quarterly Journal of Studies on Alcohol). Priests can say Mass daily in the Chapel of St. Thomas More; and Sunday work is usually available in the Diocese of Hartford for those who might wish to help in this way. Applications for the course must be made by April 15 for the session beginning July 10 through August 7.

Correspondence

Chaplains and the GI Bill of Rights

Editor:

It is my understanding that the educational benefits of the GI Bill of Rights will be extended to include men of any age. Too, any professional man will be eligible to further his education, since it can be assumed that the war interrupted his training.

Chaplains have shared the lives of a large body of men of this country these last four years. They have had a certain influence over them. Is there not in some fields of civilian life another great opportunity to work with the men directly for their material and spiritual benefit? I am thinking about labor groups especially, but also of farm groups, social planning, etc.

I am sure very few Catholic union members read the encyclicals on social justice at the invitation of their pastors. Much more influential must be the labor schools conducted in the New York area by trained priests.

Have you any recommendations in regard to necessary training? What university offers a suitable course based on the papal encyclicals? I should be interested in your views and those of your readers.

Perhaps you could suggest other advantageous courses for us upon discharge. Here is a grand opportunity to further our education.

Chaplain

Six, or Even Four, Requiem High Masses a Week?

Editor:

In **The Priest**, issue of October, 1945, appeared an interesting contribution concerning a new spiritual bouquet card for the dead. The point was made that, since most priests cannot say all the low Masses that are requested immediately after the death of a parishioner, there should be a way, acceptable to the parishioners, by which low Mass stipends can be converted to stipends for high Masses. It was suggested that a spiritual bouquet card, plainly worded, would bring this about to the satisfaction of all. The plan itself is to be commended, but un-

fortunately the wording on the proposed card is misleading, in that Requiem High Masses are promised instead of merely high Masses. No priest can obligate himself to sing, on an average, six, or even four, Requiem High Masses a week.

Octaves and Doubles

In the first place, there are seven Privileged Octaves during which no Requiem Masses, other than Funeral Masses, are permitted.

Secondly, the daily Requiem Mass, sung or read, is not permitted on days of Double Rite.

It is possible that some priests who follow the Pustet Ordo are incorrect in their interpretation of the symbol, "R^{d}", which may occur as often as six times a week—four times frequently. Now, that symbol ("R^{d}") does not signify that a Requiem High Mass is permitted (but not a low one), it means that the appropriate Requiem Mass—read or sung—is permitted if it is the 3rd, 7th, 30th day or the anniversary of the person's death. It does not mean that a daily Requiem Mass may be sung that day. (There are a few days in the year when a daily Requiem may be sung but not read; but we need not specify them here. The Pustet Ordo marks those days "R^{c}".)

If the priests of a diocese have been granted an Indult to celebrate a Requiem Mass on Doubles two or three times a week; and if some of the priests have the same privilege through membership in a pious society, it does not follow that four or six Requiems are permitted on Doubles; because the privilege is usually so worded that

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it is plain that only one of the privileges may be used (". . . . et praedictae Ecclesiae alio simili privilegio non gaudeant").

The only society the writer knows of which formerly obtained for its members the privilege of celebrating two Requiems a week on Doubles, is the Missionary Union of the Clergy. Those who were enrolled as perpetual members before August 1941 received and still retain that privilege of two Requiem Masses a week on Doubles. As to new members after the date mentioned, that privilege is no longer granted.

In a Hurry?

Of course everybody is in a hurry these days, but it would not seem to take longer to sing a short Gloria of the Mass of the day than it would to sing the Gradual, Tract, and Sequence of a Requiem Mass. Naturally on days when the Credo must be sung, the Mass of the day would require more time.

The writer, however, is not considering this matter from the standpoint of liturgical zealots who are opposed to having so many Requiem Masses because the saint of the day seems to be neglected, but he is merely pointing out what is forbidden and what is permitted in the matter of the daily Requiem High Mass.

F. Jos. Mutch

A Suggestion from a Chaplain

Editor:

May I offer a suggestion to the problem stated by S. J. Mauer in his article "Impressions of an Auxiliary Chaplain" appearing in the January 1946 edition of The Priest.

My experience of twenty years as Chaplain of the Stateville-Joliet prisons in Illinois confirms what the Auxiliary Chaplain avers. Our Catholic prison population is made up of students who have had Catholic schooling. Some have had only very limited training in Catholic schools, whereas others are graduates from Catholic colleges. All, however, without exception are woefully ignorant of matters of Faith. The prison term for many proves a real school of religious education.

I am of the opinion that we are not thorough enough in our religious instruction on the bare essentials and that too much time is devoted to studying accidentals, which can easily be supplied either in the Sunday sermon or in supplementary reading.

Since the knowledge of essentials is wanting, an understanding of the accidentals is impossible, and little or no interest is shown in acquiring religious knowledge by supplementary reading or listening to sermons. What I consider bare essentials are embodied in a little booklet (Short Summary of Religion, Illinois State Penitentiary, Joliet, Ill.) which I compiled for the express purpose of aiding adults who have neither the time nor ambition to do extensive studying. I have used this booklet exclusively in my convert classes and have had over a thousand converts in the past twenty years. Prior to being admitted to First Holy Communion, a complete knowledge of the contents of this booklet is demanded. An examination of the student is proof of the necessary knowledge. Gratifying have been the results after many years. I have called converts of fifteen years ago and

questioned them on the contents of the booklet to find that they still retained the knowledge and had added religious knowledge, particularly by reading "Our Sunday Visitor"; a hundred and fifty copies are gratuitously sent for distribution every week.

Eligius Weir, O.F.M.

The Other Side of the Question

Editor:

That section of 'Currente Calamo' in your January issue of **The Priest**, which was captioned "Too High and Mighty?" interested me very much. Having been pastor during the war years I had occasion to do several things for the servicemen and women of the parish. With the generous help of some seven newspaper men and women, I issued a monthly four-page printed paper for the service people and called it **Service News**. The mothers, wives, sweethearts and sisters of our servicemen and women formed a Service Guild and they did a worth while job. They kept up correspondence with the service people, especially with those who had no near relatives or whose circle of friends in the parish was small. They also paid annually for a subscription to **The Catholic Digest** for those of the service people who could receive it and sent all of them a Christmas gift. I mention this to show that I have a justifiable reason for writing.

In order to get a better slant on the problems of the chaplains and of the men I read **The Chaplain's**

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Digest, Contact, reports from Catholic papers such as the **Brooklyn Tablet** and anything that I can lay hands on.

A Natural Reaction

And because of this background I know how very natural was the reaction of the sailor, mentioned in your January comments, who employed rather punchy language in saying what he thought of the manner in which he was treated at the rectory of his home parish while on furlough. When you do something for the boys you get to hear about the other side also.

I am full of admiration for the chaplain, from whose letter you also quote in the course of your comments. He and dozens like him deserve more support from the clergy at home. His description of the spiritual condition of the men shows the need these men have of the priest. And the priest does not get much nearer to them by an announcement from the pulpit to rejoin the Holy Name Society. Neither do I believe that their 'Welcome Home' should be sponsored by the Holy Name Society or by any other society. They don't want to be "sponsored". You conclude your comment on the subject with the very gentle insinuation that "the plum-tree is being shaken into our yard. All we have to do is walk out and pick up the fruit." I think that is putting it too gently.

In the matter of approaching the returning veterans as Catholics, and especially with the end in view to bring them back to sound Catholic life and interest in the parish, there is no organization that will be more welcome than a veterans' organization. And there just is no other veterans' organization that can be more directly instrumental in bringing the veterans under the influence of the priest towards rehabilitating the soul than the Catholic War Veterans, Inc. There should be no need of having to prove this. But what is unintelligible is the small encouragement which the movement receives from the clergy, who alone can make it successful. I know because I established a post and I endeavored to interest others, but the response is disheartening. For more than a year every pastor in my State has received monthly a copy of **The Catholic Vet** and an accompanying letter. To date there are some ten posts in the State. Even those pastors who favor the movement seem too cautious or circumspect to do anything about it. Most of them don't want another job. Others counsel to wait till after the war.

Now that the war is over what are we waiting for? Is the approval of the late and great Pope Pius XI and of the present reigning Supreme Pontiff not sufficient endorsement for the movement? Must we have the endorsement of the chaplains of World War I or of the American Legion, which is trying its best to enslave us with compulsory, peace-time military training? What are we waiting for?

Sincerely yours,
Voice in the Wilderness

While Renewing Let Me Say . . .

Editor:

Enclosed, please find cheque for $3.—for my renewal subscription to **The Priest**. If you can afford

to sell the magazine for $1.50 to seminarians in Canada, what are we, Canadian priests, being penalized for? I wonder, anyway, down to what age seminarians are taken into this "The Priest's" confidence. There are many boys in seminaries, who drop out and never make the grade.

(Editor's Note: We can't afford it, really. Only **major** seminarians are accepted as subscribers.)

In the December "Currente Calamo" you complain that it seems impossible to keep any magazine in the hands of priests only. Did you not set the pace, by advertizing it at half rate for seminarians? This struck me funny from the start. And your December remarks confirm that there is no thought of making it an exclusively "inter nos" publication. Too bad! (I know I should distinguish between business manager and editor, but all this hangs together so much that I could not separate it, and I trust that my first remark with the cheque reaches the right place!)

Nevertheless we are very glad to be informed about the activities of bolshevism and protestantism, and like to read discussions of interesting facts and questions, as also book reviews. I found the meditations helpful, but not the sermon jottings!

Paging Father Ellard

I was interested in the description of St. Mark's church, Burlington. Having to build one myself (the Lord knows how), it was more than an old liking for puzzles that make me wonder how a priest at the altar in the center of a Greek cross church can face the faithful, without having his back to one half or at least one quarter of the congregation. Can you

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not publish a little diagram solving this difficulty?

I got a shock on reading that the "c" in sacrificing should be pronounced as a "z". When is this ever being done to a "c"? I looked up three dictionaries and was satisfied that they all wanted the "ice" in sacrifice, both noun and verb, pronounced the same as in nice. I think your December correspondent, in advocating the "z" pronunciation, was going a little too far in pro-Semitism!

With best wishes,

Sincerely Yours in Xto.,

P. R.

In Praise of John S. Kennedy

Editor:

Last November there was great to-do about John Henry Newman's centenary. To my mind there was too much nostalgic reminiscing about the past, too much vacuous chest-thumping and nose-thumbing because the greatest apologist of the last century joined our church. It might have been better had we taken inventory of the intervening years to see how well we had followed Newman's advice in charting a steady, practical, uncompromising course in our struggle against principalities and powers and the spirit-hosts of wickedness.

An Informed Laity

One of Cardinal Newman's timely pieces of advice was: "I want an informed laity!" In this regard it is consoling to see that the inarticulate mass of the laity has given way to a resurgence that would have warmed the heart of the old warrior. It is slow, but aborning it is. It can be observed, for instance, in a John S. Kennedy, writing under the title "Fiction in Focus" for one of the better Catholic magazines. Here is a reviewer and critic who is informed — not only concerning the beauty of literature and the mechanics of his profession, but in bridging the chasm between the false liberalism of secular journalism and the intelligent evaluation of everyday difficulties which is burgeoning forth in a new type of Catholic journalism that is down to the layman's level, and which he reads with interest rather than from a motive of pious duty. Until now, the average book review in Catholic journals dealt either with pious flights and didactic tomes, or—if it did dare to enter the lair of secular books—it pussy-footed around one or two, and jousted innocuously with a few sentences therein. Or it was so vague that one wondered whether the book or the author was being reviewed—or "panned"; for example, the following summation of a novel appeared in a leading Catholic magazine a few years back: "Miss — writes with distinction, but in shying from the obvious, she veers toward implications and obliquities that cause the casual reader to welcome any forthright extravert emotion." See?

John S. Kennedy fearlessly invades the arena of public reading and because he is informed he is able to evaluate current books in a way that will inform as well as interest—and guide—the Catholic reading public; for the proportion of secular publications in relation to Catholic is so lop-sided and so universally disseminated among Catholic readers, that such a service is one of the most practical in the light of Newman's definition of

Correspondence

the Catholic Apostolate. Would that our Catholic newspapers with their tremendous circulation, would carry just such a needed service in lieu of some of their top-heavy religious advertisements.

Sincerely yours,
J. E. Noonan, O.M.I.
St. Mary's Church,
Altoona, Wisconsin

Some Thoughts on a Ticklish Question

Editor:

In reading your article, "The Leakage Is Terrific," in a recent issue of The Priest, I was reminded of a very zealous priest who, a few years ago, used to validate almost all the marriages he could find that were performed outside the Church. Today, many of those people are divorced and remarried. This second state is worse than the first, and nothing can be done about it.

Now, a question came to my mind: Regularize all invalid marriages for the sake of the children, to put a stop to the sinful lives of the parents, and to help bring them back to the Church; or, wait and allow them to live in that sinful state for a while, until you can make sure, morally certain, that there will be no divorce later, in which case you do not expose them to the danger of a future remarriage which would make their state of life worse in barring them from the sacraments—maybe for life. I do not think either that this policy can be said to be a co-operation in their sinful lives; you simply allow that sinful state to exist until you can correct it, and thereby you avoid a greater evil.

Lately I met a woman who had

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been married outside the Church ten years ago. A priest who could not see her in that state fixed the marriage. Well, she got a divorce the following year. And now she wants to remarry; she curses the day her former marriage was blessed. She could not get along very well with "that guy," she says, even at the time the priest called on her; but the priest could not wait, for she was living in sin. The result is that we cannot stop her now from attempting a new marriage—and nothing later could be done about it.

You say that "Many pastors have introduced the Legion of Mary, who call on fallen-away Catholics and try to persuade them, at least for the sake of their children, to begin again to practice their religion."

If you mean that the pastors will regularize all the cases sent to them by the good ladies, for the sake of the children, I do not quite agree with the procedure, because the pastors in that way will put many of those people in a mess—and the children will not be better off, either. They will be scattered all over.

My policy here would be to send those people back home, to call on them as soon as possible in order to know them and make sure of the stability of their married life, to verify the fact that there will be no later divorce, etc.

Sincerely yours in Christ,
A Missionary

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Near Catholic Churches

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The Church's Gains Deserve Mention Too

Editor:

It is easy to criticize, I realize, but the "Leakage" article in a recent issue of **The Priest** seemed to follow a sort of established procedure—that of mentioning the losses of the Church and nothing of the gains that, from my experience of fifteen years, seem to deserve mention. Repeatedly we see articles, or chapters in books on pastoral theology, telling of the losses the Church suffers in the matter of defections. The article entitled "The Leakage Is Terrific" follows the same general line. The figures as cited I would not think of denying, but I do not think it is fair to look on only one side of an issue—especially the dark side.

In connection with the article cited above: Would it not be more fair to point out the number who entered the Church in any given locality, as well as the number who

entered into a bad marriage? This could be done in many large parishes where the census is worked on regularly. Then one would get a much better view of the "leakage" situation.

Then, too, let a check be kept on the so-called "bad" marriages that are cleared up each year; also, make a list of those who have come back to the fold during the past year.

Restored Apostates

Seldom is the word "convert" used for those who have returned, and yet I understand that such a word is just as applicable to those who return to the Church as to those who have never been members. I dare say that any priest with a few years experience in a fair-sized parish could recount many "big fish" who came back after many years because circumstances (in the form of some crisis in their lives) gave them the "push" they needed to get back into the fold. They may not have lived up to Catholic ideals, but they had not forgotten their Faith.

If the writer of the leakage article wishes to think of the defections from the Faith in a "period of a hundred years," why not look at the other side of the picture and see the increase in the Church's membership by conversions before marriage and the results therefrom in a "period of a hundred years"?

Again, I repeat that I do not dispute the figures cited, but I do feel that if one side of the picture is shown, it is only fair to show the other side—lest we leave a distorted idea, and a pessimistic one at that.

Fraternally,
Sacerdos.

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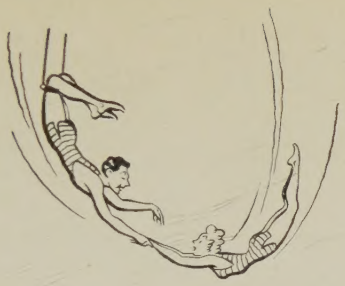

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